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The Great Fictions Which
Are Ruining Mankind

CHARLES ELIOT SLOUGH

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IN FÖNETIK SPELING
THE
GRÄT FIKSHONZ
RÜINING MANKIND

BOOKS BY DR. CHARLES ELIHU SLOCUM

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o

THE GREAT FICTIONS WHICH ARE RUINING MANKIND

By

CHARLES ELIHU SLOCUM
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Societies, and of The American Historical Association. Fellow of
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ber of the American Medical Association about
forty years.

Stay and Fight It Out

General Slocum's Injunction
to the Council of War in the
Dark Hour of the Battle of
Gettysburg.

1914
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The Publishers

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TÖ ÔL PURSNZ HÖ FÄVOR
THE FÖNETIK SPELING OV THÄR
LANGWÄJ AND HÖ HAV THE KURÄJ OV
THÄR KONVIKSHONZ
THIS BÜK IZ DEDIKÄTED
Bİ THE ÔTHUR

Persistently thoughtful and moral
work is necessary for proper
accomplishment in life
along the high plane
of proper manhood
and womanhood



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The present spelling fulfills neither its legitimate office of denoting pronunciation nor its illegitimate one of disclosing derivation. It is consistent only in inconsistency.—*Professor Thomas R. Lounsbury, of Yale University, in his book entitled "English Spelling and Spelling Reform," 1909.*



I

THE FŌNETIK ALFĀBET

THE letters or characters of the phonetic alphabet, thirty-three in number, are here given with bet, thurti-thrē in numbur, or hēr givn with their sounds and use illustrated. It is suggested thār sōndz and ūs ilustrāted. It iz suggested to the readers that they pronounce each vowel tō thē rēdurz that thā prōnōns ēch vōel several times over, giving its full distinctive sound sevural tīmz ōvur, giving its fūl distinktiv sōnd separately, that eyes and ears may become famil-separātli, that iz and ērz mā bēkum familiarized with their forms and sounds, namely: yorizd with thār fōrmz and sōndz, nāmli:

1. A a, ah, az in kat, kar, far, ar, and.
Old style as in cat, care, fair, air, and.
2. Ā ā, āh, az in Kāt, āt, āti, ām, ās.
Old style as in Kate, ate, eighty, aim, ace.
3. B b, bē, az in bat, bāt, batl, bā, abā.
Old style as in bat, bait, battle, bay, abbe.
4. Ch ch, should be combined as one letter,
Ch ch, shūd bē kombind az wun letur,
and used only in such words as Church, much, and
and ūzd ōnli in such wurdz az Church, much, and

THE FÖNETIK ALFĀBET

so on. C c should never be used alone; and ch
sō on. C c shūd nevr bē ūzd ālōn; and ch
should never be used for the sound of k, as in
shūd nevr bē ūzd fōr thē sōnd ov k, az in
Christopher.

Kristofur.

5. D d, dē, az in dabl, dāt, dā, ded.
Old style as in dabble, date, day, dead.
6. E e, eh, az in bet, det, dēfekt, ej.
Old style as in bet, debt, defect, edge.
7. Ē ē, ēh, az in chēz, dēsēt, ēt, ēl.
Old style as in cheese, deceit, eat, eel.
8. F f, ef, az in fech, fēt, fāt, fāth.
Old style as in fetch, feet, fate, faith.
9. G g, gā, az in gāt, gābl, agenst, get.
Old style as in gait, gable, against, get.
10. H h, āch, az in hens, henz, hiz, haz.
Old style as in hence, hens, his, has.
11. I i, ih, az in hich, hinj, his, ditō.
Old style as in hitch, hinge, hiss, ditto.
12. Ī ī, īh, az in īz, hīv, hīt, īr.
Old style as in eyes, hive, height, ire.
13. J j, jā, az in Jīlz, jin, jentl, Jū.
Old style as in Giles, gin, gentle, Jew.
14. K k, kā, az in kān, kach, kendl. Hēr it
Old style as in cane, catch, candle. Here it

THE FÖNETIK ALFÄBET

is seen that k is given its full rights, to the ex-
iz sēn that k iz givn its fül rīts, tō thē eks-
clusion of c altogether.

klūzyon ov c ōltōgethur.

15. L l, el, az in lās, lak, lam, lā, līk.

Old style as in lace, lack, lamb, lay, like.

16. M m, em, az in majik, mān, mīt, mēl.

Old style as in magic, main, might, meal.

17. N n, en, az in nek, nīt, nē, nām.

Old style as in neck, night, knee, name.

18. O o, oh, az in not, bothur, fothur, for,

Old style as in not, bother, father, far,

borō. Hēr wē sē this o rēplāsing thē ōld sōnd
borrow. Here we see this o replacing the old sound
ov ā, az in or, por, pork, ork, bork, lork, mork.
of a, as in are, par, park, ark, bark, lark, mark.

There are several reasons for this change: the o
Thar or sevural rēznz fōr this chānj: thē o
has the same sound, is easier written, requires no
haz thē sām sōnd, iz ēziur ritn, rēkwīrz nō
diacritic marks, is in harmony with other prin-
dīākritik morkz, iz in hormōni with uthur prin-
ciples of phonology, and, hence, possesses no fea-
siplz ov fōnolōji, and, hens, pozesez nō fē-
ture of the old arbitrariness.

tūr ov thē ōld orbitrārines.

THE FŌNETIK ALFĀBET

19. Ō ō, ōh, az in ōk, ōr, nōz, ō, sō.
Old style as in oak, oar, nose, owe, sow.
20. Ö ö, öh, az in tö, röm, möv, öz, söt.
Old style as in to, room, move, ooz, soot.
21. Ô ô, ôh, az in ôl, wôr, bôl, Pôl, ôt,
Old style as in all, war, bawl, Paul, ought,
taught, walk, naught, bought, sought. This o re-
tôt, wôk, nôt, bôt, sôt. This ô rē-
places the old broad sound of a, for most of the
plāsez thē ōld brôd sōnd ov ā, fôr mōst ov thē
reasons given for the replacing of a by o.
rēznz givn fôr thē rēplāsing ov ā bī o.
22. Ȯ ȯ, ȯh, az in ȯt, sōnd, Pȯel, ȯr, sȯr.
Old style as in out, sound, Powell, our, sour.
23. P p, pē, az in pôt, pô, prôl, pēt, pîn.
Old style as in pout, pooh, prowl, peat, pine.
24. R r, or, az in ort, pork, pȯrk, rok, pȯr.
Old style as in art, park, pork, rock, poor.
25. S s, es, az in Sôl, sins, sinz, sed, sôl.
Old style as in Saul, since, sins, said, sole.
26. T t, tē, az in tôk, tôl, thôt, tī.
Old style as in talk, tall, thought, tie.
27. U u, uh, az in utur, wun, sum, sun.
Old style as in utter, one, some, son.
28. Ū ū, yū, az in ūnyun, ūz, nū, sū, stū.
Old style as in union, use, new, sue, stew.



THE FÖNETIK ALFÄBET

29. Ū ū, ūh, az in bŭk, kŭd, wŭd, pŭl.
Old style as in book, could, would, pull.

30. V v, vĕ, az in vŏlt, vŭ, vurtŭ, vŏ.
Old style as in vault, view, virtue, vow.

31. W w, dubl ū, az in hwī, wŏnt, hwens.
Old style w as in why, want, whence.

32. Y y, wī, az in yĕst, yelŏ, yurn. Y iz
Old style as in yeast, yellow, yearn. Y is

used only for its own definite sound; never as a
ŭzd ōnli fŏr its ōn definit sŏnd; nevur az ā
final letter; use i instead.

final letur; ūz i insted.

33. Z z, zĕ, az in zĕl, zefur, zŏov, zifŏid.

Old style as in zeal, zephyr, zouave, ziphoid.

Since the hens produce the eggs, our sins in spelling
Sins thĕ henz prŏdŭs thĕ egz, ōr sinz in speling
will be at once discovered if we do not carefully
wil bĕ at wuns diskuvurd if wĕ dŏ not karfŭli
observe the proper sounds of s and z. Hence we
obzurv thĕ propur sŏndz ov s and z. Hens wĕ
should use s and z with an enlightened discrimina-
shŭd ūz s and z with an enlĭtend diskriminā-
tion; also all of the other alphabetic characters,
shon; ōlsŏ ōl ov thĕ uthur alfäbetik karakturz,
the vowels particularly. All syllables should be
thĕ vŏelz portikŭlorli. Ōl silablz shŭd bĕ

THE FÖNETIK ALFÄBET

pronounced so plainly that the sound will at once
prönönst sō plānli that thē sönd wil at wuns
indicate their spelling. This pronunciation will
indikāt thār speling. This prönunsiāshon wil
improve the speech and spelling, two most valu-
impröv thē spēch and speling, tö most valū-
able features of phonology.

abl fētürz ov fönölöji.

The sounds of the vowels, syllables, and words

Thē söndz ov thē vöelz, silablz, and wurdz
here given, and which will be continued throughout
hēr givn, and hwich wil bē kontinüd thrūöt

this book, are those in very general use in the
this bük, or thōz in veri jenural ūs in thē
United States of America.

Ūnited Stāts ov Amerika.

The sounds of some vowels are modified by

Thē söndz ov sum vöelz or modifid bī
certain consonants, and also the latter by the
surtan konsönantz, and ölsō thē latur bī thē
former—instance: air, rare, fair—in which no
förmur—instans: ar, rar, far—in hwich nō
intermediate or final letter is needed; also ire,
inturmēdiāt ôr final letur iz nēded; also ir,
irate, with the straight eye and a sounds.
irāt, with thē strāt ī and ā söndz.

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There has been too much tinkering done by
Thar haz bin tō much tinkuring dun bī
dictionary makers in efforts to express quibbles .
dikshonāri mākurz in efōrts tō ekspres kwiblz
in a complex 'scientific key' about which there
in ā kompleks 'sientifik kē' ābōt hwich thar
can never be agreement. There will ever remain
kan nevur bē āgrēmēt. Thar wil evur rēmān
many points in phonology and spelling, as in other
menī pōints in fōnolōji and speling, az in uther
questions, regarding which many people will de-
kwestyunz, rēgording hwich menī pēpl wil dē-
sire to quibble, and disagree. Do n't be a quibbler.
zīr tō kwibl, and disagrē. Dō n't bē ā kwiblur.

Some consonants blend in a syllable, as hw,
Sum konsōnants blend in ā silabl, az hw,
ng, sh, and th, which (last named) were used by
ng, sh, and th, hwich (last nāmd) war ūzd bī
the Anglo-Saxons blended as one character.
thē Anglō-Saksonz blended az wun karaktur.
Vowels and consonants are alike insomuch as each
Vōelz and konsōnants or ālik insōmuch az ēch
character has one sound, and only one unless
karaktur haz wun sōnd, and ōnli wun unles

THE FÖNETIK ALFÄBET

somewhat modified by the adjoining consonant as
sumhwot modifid bi thē adjōining konsōnant az
heretofore explained.
hērtōfōr eksplānd.

A vowel often composes a syllable, instance:
Ā vōel ôfn kompōsez ā silabl, instans:
apparent, accumulate, Āsa, occult, easy, eyelash,
aparent, akūmūlāt, Āsa, okult, ēzi, īlash,
obey, unite, utter, and so on, which further illus-
ōbā, ūnīt, utur, and sō on, hwich furthur ilus-
trates the fact that every vowel should receive its
trāts thē fakt that evri vōel shūd rēsēv its
full distinctive sound. This also illustrates an-
fūl distinktiv sōnd. This ōlsō ilustrāts an-
other fact, that 'double' consonants, those which
uthur fakt, that 'dubl' konsōnants, thōz hwich
stand side by side in the old spelling, are rarely, if
stand sīd bi sīd in thē ōld speling, or rarli, if
ever, necessary or desirable, the vowel forming the
evur, nesēsārī ōr dēzīrabl, thē vōel fōrming thē
first syllable should stand alone in sound and the
furst silabl shūd stand ālōn in sōnd and thē
only consonant should start the next syllable.
ōnli konsōnant shūd stort thē nekst silabl.

Turn back and rehearse all of the vowel sounds.

Turn bak and rēhurz ōl ov thē vōel sōndz.

II

INTRÖDUKTÖRI

INASMUCH as the motive of this book is to
NAZMUCH az thē mōtiv ov this bûk iz tō
treat of some of the greatest fictions abroad in
trēt ov sum ov thē grātest fikshonz abrōd in
the world; and as the present spelling of the
thē wurld; and az thē prezent speling ov thē
English language is one of these great fictions —
English langwāj iz wun ov thēz grāt fikshonz—
it being in fact a false system and an unwarrant-
it bëing in fakt ā fōls sistem and an unwōrant-
able imposition upon Americans and upon all
abl impōzishon upon Amerikanz and upon ôl
people of other languages who desire to learn the
pēpl ov uthur langwājez hō dēzīr tō lurn thē
English for business, for culture or for citizenship—
English fôr biznes, fôr kultūr ôr fôr sitizenship—
it appears to be incumbent upon the writer to
it apērz tō bē inkumbent upon thē rītur tō
present what he believes to be a better, and a
prezent hwot hē bēlēvz tō bē ā betur, and ā
truthful, system and form of spelling, and to ex-
trūthful, sistem and fôrm ov speling, and tō eks-
emplify it herewith and hereby.
emplifi it hērwith and hērbī.

INTRÖDUKTÖRI

This exemplification is in the phonetic form
This eksemplifikāshon iz in thē fōnetik fōrm
and system of spelling.
and sistem ov spelling.

The first work that confronts us for phonetic
Thē furst wurk that konfruntz us fōr fōnetik
spelling is the extension of the vowel sounds of
speling iz thē ekstenshon ov thē vōel sōndz ov
our alphabet.
ōr alfabet.

The characters or letters of English words
Thē karakturz ōr leturz ov English wurdz
heretofore employed number twenty-six, two of
hērtōfōr emplōid numbur twenti-siks, tō ov
which, q and x, are not needed, kw replacing the
hwich, q and x, or not nēded, kw rēplāsing thē
qu, and ks replacing the x wholly as they have
qu, and ks rēplāsing thē x hōli az thā hav
heretofore done in part.
hērtōfōr dun in port.

The sounds required number thirty-three. In
Thē sōndz rēkwīrd numbur thurti-thrē. In
the present form old style the vowels are used
thē prezent fōrm ōld stīl thē vōelz or ūzd
promiscuously for different sounds and also for no
prōmiskūusli fōr difurent sōndz and ōlsō fōr nō



INTRÖDUKTÖRI

sounds, they and different consonants being used
söndz, thā and difurent konsōnants bëing ūzd
at the beginning of words, at their ending or in-
at thē bëgining ov wurdz, at thār ending ôr in-
termediate in them, one or all, as silent letters—
turmēdiāt in them, wun ôr ôl, az silent leturz—
as dumb yet arbitrarily forceful talismanic charms!
az dum yet orbitrārili fōrsful talismanik chormz!
Herein is most monstrous inconsistency. Could
Hērīn iz mōst monstrus inkonsistensi. Kūd
anything be more absurd and arbitrary?
enīthing bë mōr absurd and orbitrāri?

There are two courses open to us for properly
Thar or tō kōrsez ôpn tō us fōr propurli
extending our vowel sounds. The policy of mak-
ekstending ôr vōel söndz. Thē polisi ov māk-
ing as little change as possible compels no change
ing az litl chānj az posibl kompелz nō chānj
in the forms of twenty-three of the twenty-six
in thē fōrmz ov twenti-thrē ov thē twenti-siks
historic characters or letters already in use, five
historik karakturz ôr leturz ôlredi in ūs, fiv
vowels and eighteen consonants. To C c we attach
vōelz and ātēn konsōnants. Tō C c wē atach

INTRÖDUKTÖRI

h, for the sound of ch, thus making nineteen consonants.
h, fôr thē sōnd ov ch, thus māking nīntēn konsonants.
sōnants.

Shall we originate new forms for the nine
Shal wē ōrijināt nū fōrmz fôr thē nīn
additional vowel sounds needed, or use diacritical
adishonal vōel sōndz nēded, ōr ūz diakritikal
marks over the five old form vowels to complete
morkz ōvur thē fiv ōld fōrm vōelz tō komplēt
the deficiency of vowel sounds? We decide in
thē dēfishensi ov vōel sōndz? Wē dēsīd in
favor of the latter course.
fāvor ov thē latur kōrs.

All of the more prominent languages have
Ōl ov thē mōr prominent langwājez hav
diacritic markings according to the present ideas
diakritik morkingz akōrding tō thē prezent idēaz
of their needs; and markings for our needs are the
ov thār nēdz; and morkings fōr ōr nēdz or thē
simplest means for increasing our vowel sounds
simplest mēnz fōr inkreasing ōr vōel sōndz
to the necessary number. Every full font of
tō thē nesēsāri numbur. Evri fūl font ov
printers' type includes markings used in this
printurz' tīp inklūdiz morkingz ūzd in this

INTRÖDUKTÖRI

phonetic form; typeing machines can well carry
fōnetik fōrm; tīping māshēnz kan wel kari
them; and the pen in hand shares in the brevity
them; and thē pen in hand sharz in thē breviti
of the result, notwithstanding the markings.
ov thē rēzult, notwithstanding thē morkingz.

It is true that in our yōuthful days we were
It iz trū that in ōr yūthful dāz wē war
taught some diacritical markings over the five
tōt sum diakritikal morkingz ōvur thē fiv
vowels to increase the number of their sounds;
vōelz tō inkrēs thē numbur ov thār sōndz;
but their imperfect use ended with the indifferent
but thār impurfekt ūs ended with thē indifurent
teaching. Has any person seen any of them in
tēching. Haz eni pursn sēn eni ov them in
practical use in later years?
praktikal ūs in lātur yērz?

On pages nine to thirteen, inclusive, of this
On pājez nīn tō thurtēn, inklūsiv, ov this
book there are shown thirty-three distinct char-
būk thar or shōn thurti-thrē distinkt kar-
acters, each representing a distinct sound—one
akturz, ēch reprēzenting ā distinkt sōnd —wun
character for each sound, and only one sound to
karaktur fōr ēch sōnd, and ōnli wun sōnd tō

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each character or letter. No silent characters or
ēch karaktur ôr letur. Nō sīlent karakturz ôr
letters are necessary, nor are any extraneous or
leturz or nesesāri, nôr or eni ekstrānēus ôr
silent letters here or there shown in the phonetic
sīlent leturz hēr ôr thar shōn in the fōnetik
lines.
linz.

This form of phonetic spelling is based mainly

This fōrm ov fōnetik speling iz bāst mānli
upon the re-spelling for pronunciation in the
upon thē rē-speling fôr prōninsiāshon in thē
Century Dictionary, and to a less degree the
Sentūri Dikshonāri, and tō ā les dēgrē thē
writer has profited from the Funk and Wagnalls
rītur haz profited from thē Funk and Wagnolz
Standard Dictionary of 1913, and from the last
Standord Dikshonāri ov 1913, and from thē last
edition of the Webster; while in other instances
ēdishon ov thē Webstur; hwīl in uthur instansez
he has followed an intermediate course which he
hē haz folōd an inturmēdiāt kōrs hwich hē
thinks more simple, more efficient and, therefore,
thinks mōr simpl, mōr efishent and, tharfōr,
most desirable.
mōst dēzīrabl.

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There are a few Anglo-maniacs remaining who
Thar or ā fū Anglō-māniaks rēmāning hō
would like to signally impress strangers with their
wūd līk tō signali impres strānjurz with thār
poust for post, ye now for you know, gou for go,
pōst fōr pōst, ye nō fōr yū nō, gō fōr gō,
ahpany for half-penny, and so on through the
opani fōr hof-peni, and sō on thrū thē
cockney mode of expression; all of which can be
kokni mōd ov ekspreshon; ōl ov hwich kan bē
more readily expressed in this phonetic form, and
mōr redili eksprest in this fōnetik fōrm, and
much better—that is, more correctly—than in
much betur—that iz, mōr kōrektli —than in
London's English print with the "lying, dement-
Lundun's English print with thē "līing, dēment-
ing old spelling," as wrote the late Reverend
ing ōld speling," az rōt thē lāt Reverend
Doctor Wheeden, of New England.
Doktor Hwēden, ov Nū England.

The desire is, and shall continue to be through-
Thē dēzir iz, and shal kontinū tō bē thrū-
out this book, to have the phonetic feature for
ōt this bŭk, tō hav thē fōnetik fētūr fōr
pronunciation in good, plain, and representative
prōnuntiāshon in gūd, plān, and reprēzentātiv

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English as now generally used in the United English az nõ jenurali ūzd in thē Ūnited States. Markings for the secondary sounds, as Stāts. Morkingz fôr thē sekondāri sōndz, az used in the largest dictionaries, are not necessary ūzd in thē lorjest dikshonāriz, or not nesesāri for the general writing and printing as the second-fôr thē jenural rīting and printing az thē sekondary sounds are naturally forced by proper pro-āri sōndz or natūrali fōrst bī propur prōnunciation of the syllables and words as here nungsiāshon ov thē silablz and wurdz az hēr marked.
morkt.

It is thought necessary to treat the subject
It iz thôt nesesāri tō trēt thē subjekt
matter of the later chapters of this book in plain,
matur ov thē lātur chapturz ov this bûk in plān,
emphatic language that cannot be misunderstood.
emfatik langwāj that kanot bē misundurstūd.
Overly polite, or smothered expressions, euphem-
Övurli pōlit, ôr smuthurd ekspreshonz, ūfēm-
isms, are not adequate to properly deal with
izms, or not adēkwāt tō propurli dēl with
such serious and even heinous desecrations of
such sērius and ēvn hānus desekrāshonz ov

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childhood, manhood, and womanhood, so fla-
childhüd, manhüd, and wömanhüd, sō flā-
grantly displayed by numerous inebriated and per-
grantli displād bī nūmurus inēbriāted and pur-
verted persons as now abound throughout, and
vurted pursnz az nō abōnd thrūōt, and
profane our productive and beautiful country.
prōfān ōr prōduktiv and būtifūl kuntri.

Some repetitions are thought necessary in the
Sum repētishonz or thōt nesesāri in thē
treatment of these evils, and it is hoped that every
trētment ov thēz ēvilz, and it iz hōpt that evri
reader will read every one of them.
rēdur wil rēd evri wun ov them.

It is further hoped that the preceding, and
It iz furthur hōpt that thē prēsēding, and
what follows, will appeal to the favorable interest
hwot folōz, wil apēl tō thē fāvorabl inturēst
of the readers, and that all of it may receive full
ov thē rēdurz, and that ōl ov it mā rēsēv fūl
and favorable consideration and adoption.
and fāvorabl konsidurāshon and adopshon.

With this phonetic system, and the necessary

With this fōnetik sistem, and thē nesesāri
revision and curtailment of our redundant lists
rēvizyon and kurtālment ov ōr redundant lists

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of synonyms, homonyms, and homophonous words, ov sinōnimz, homōnimz, and hōmofonus wurdz, referred to in a later chapter, we would possess a rēfurd tō in ā lātur chaptur, wē wūd pozes ā written language superior to all others and equal ritn langwāj sūpērior tō ōl uthurz and ēkwāl to the needs and requirements of the great future tō thē nēdz and rēkwirments ov thē grāt fūtūr in business, science, and the fine arts, including in biznes, siens, and thē fin orts, inklūding polite literature. pōlit liturātūr.





III

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HWILE the old spelling of the English language, in all of its grotesque and often chaotic wāj, in ôl ov its grōtesk and ôfn kāotik arbitrariness, is not considered by the writer the orbitrārines, iz not konsidurd bī thē rītur thē greatest and most harmful fiction abroad in the grātest and mōst hormful fikshon abrôd in thē world, it is here treated of first that the reader wurld, it iz hēr trēted ov furst that thē rēdur may become accustomed somewhat to a better mā bēkum akustumd sumhwot tō ā betur form of spelling, so that what follows may be fōrm ov spelng, sō that hwot folōz mā bē more deeply, even indellibly, impressed upon the mōr dēpli, ēvn indelibli, imprest upon thē mind and memory. This chapter is, therefore, a mīnd and memōri. This chaptur iz, tharfōr, ā sæcond and further introduction to the phonetic sekund and furthur intrōdukshon tō thē fōnetik spelling used in this book.

spelng ūzd in this bŭk.

It is presumed that most readers have kept

It iz prēzūmd that mōst rēdurz hav kept

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themselves informed regarding the efforts of pro-themselvz infôrmd rēgording thē efôrts ov prō-gressive educators, of the members of the American gresiv edūkātōrz, ov thē memburz ov thē Amerikan Philological Association, of the New York Simpli-Filōlojikal Asōsiāshon, ov thē Nū Yôrk Simplified Spelling Board, and also, to a degree of the fid Speling Bōrd, and ôlsō, tō ā dēgrē, ov thē Philological Society of London, England, regard-Filōlojikal Sōsieti ov Lundun, England, rēgord-ing improvement of the English language, and ing imprövment ov thē English langwāj, and particularly regarding the simplification of its portikūlorli rēgording thē simplifikāshon ov its spelling.

These efforts have been welcomed by many Thēz efôrts hav bin welkumd bī meni people, while those most progressive in spirit have pēpl, hwil thōz mōst prōgresiv in spiriṭ hav often expressed regrets that the improvements sug-ôfn eksprest rēgrets that thē imprövments suggested were of such limited degree in their own jested war ov such limited dēgrē in thār òn extent and in the scant extent of their practical ekstent and in thē skant ekstent ov thār praktikal



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presentation to the public. It is not best at this prezentāshon tō thē publik. It iz not best at this time, however, to inquire whether this double contīm, hōevur, tō inkwīr hwethur this dubl konservation was due to the desire of the societies survāshon woz dū tō thē dēzīr ov thē sōsietiz named to avoid the public press or the "common nāmd tō avôid thē publik pres ôr thē "komon people" or to the efforts of the newspaper men to pēpl" ôr tō thē efōrts ov thē nūzpāpur men tō shun the work of the societies as much as possible. shun thē wurk ov thē sōsietiz az much az posibl.

Reforms in spelling and in other particulars
Refōrmz in speling and in uthur portikūlorz have been brought about in the German language hav bin brôt abôt in thē Jurman langwāj by compulsion of the government during the last bī kompulshon ov thē guvurnment dūring thē last few years; but there is yet need of more work fū yērz; but thar iz yet nēd ov mōr wurk for simplification. In France and Spain agitation fôr simplifikāshon. In Frans and Spān ajitāshon among scholars and prominent societies has pro-amung skolorz and prominent sōsietiz haz prōduced some improvement in those languages. All dūst sum imprōvment in thōz langwājez. Ôl

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languages, however, await the establishment of a langwājez, hōevur, āwāt thē establishment ov ā full phonetic system for their fullest benefit to the fūl fōnetik sistem fōr thār fūlest benefit tō thē people generally.
pēpl jenurali.

There cannot be uniformity, simplicity, and
Thar kanot bē ūnifōrmiti, simplisiti, and
accord with the fullest development of the people
akōrd with thē fūlest development ov thē pēpl
mentally without the written and printed language
mentali withōt thē ritn and printed langwāj
being expressed in good, and full, phonetic form
bēing eksprest in gūd, and fūl, fōnetik fōrm
and plan. Such plan, to be scientific and stable,
and plan. Such plan, tō bē sientifik and stābl,
must be at once plain and ample for all require-
must bē at wunsplān and ampl fōr ōl rēkwir-
ments while being so simple as to be readily in-
ments hwil bēing sō simpl az tō bē redili in-
telligible to the generality of people of the United
telijibl tō thē jenuraliti ov pēpl ov the United
States, a people much more generally readers
Stāts, ā pēpl much mōr jenurali rēdurz
than are those in most countries. Such phonetic
than or thōz in mōst kuntriz. Such fōnetik



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form of spelling of the English language should
fôrm ov spelng ov the English langwāj shūd
soon make it the broadest and foremost means of
sōn māk it thē brōdest and fōrmōst mēnz ov
communication on our globe. Is not such desirable
komūnikāshon on őr glōb. Iz not such dēzīrabl
form hereby exemplified?
fôrm hērbī eksemplifīd?

With every language the question of its pho-
With evri langwāj thē kwestyon ov its fō-
netic representation is of increasing importance
netik reprēzentāshon iz ov inkreśing impōrtans
with live, practical workers, and the language
with liv, praktikal wurkurz, and thē langwāj
first to be so represented should reflect great
furst tō bē sō reprēzented shūd rēflekt grāt
honor upon those who were influential in bringing
onor upon thōz hō war inflūenshal in bringing
it into general use. Is it not the duty of all
it intō jenural ūs. Iz it not thē dūti ov ōl
persons to render all the help possible for such
pursnz tō rendur ōl thē help posibl fōr such
result?
rēzult?

It iz becoming more and more evident to
It iz bēkuming mōr and mōr evident tō

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Americans that their written and printed language Amerikanz that thār ritn and printed langwāj has been, and is, not only a very imperfect reprē-haz bin, and iz, not ōnli ā veri impurfekt reprē-sentation of the speech of the best informed zentāshon ov thē spēch ov thē best infōrmd people, but that it is lamentably behind the general pēpl, but that it iz lamentābli bēhind thē jenural intelligence of the mass of American-born people. intelijens ov thē mas ov Amerikan-bōrn pēpl.

That its influence has been very unwholesome in That its influens haz bin veri unhōlsum in greatly retarding education in our Public Schools, grātli rētording edūkāshon in ōr Publik Skōlz, and that it has hampered higher education also, and that it haz hampurd hīur edūkāshon ōlsō, has been well known for many years; and yet no haz bin wel nōn fōr meni yērz; and yet nō material relief has been afforded! Knowledge of matērial rēlēf haz bin afōrded! Nolej ov the story of its irregular formation should con-thē stōri ov its iredgular fōrmāshon shūd kon-demn it, as well as its general and special appear-dem it, az wel az its jenural and speshal apēr-ance. It is but the result of a drifting, without ans. It iz but thē rēzult ov ā drifting, withōt



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any particular reason, into one of the most comeni portikŭlor rēzn, intö wun ov thē mōst kompleks and arbitrary combinations of characters pleks and orbitrāri kombināshonz ov karakturz imaginable.
imajinābl.

“The sources of the English vocabulary are

“The sörsez ov thē English vōkabŭlāri or extremely various. No other tongue, ancient or ekstrēmli vārius. Nō uthur tung, ānshent ōr modern, has appeared in so many and different modurn, haz apērd in sō meni and difurent phases; and no other people of high civilization fāzez; and nō uthur pēpl ov hī sivilizāshon has so completely disregarded the barriers of race haz sō komplētli disrēgorded thē bariurz ov rās and circumstance and adopted into its speech so and surkumstans and ādopted intö its spēch sō great a number of unnative words and notions.”
grāt ā numbur ov unātiv wurdz and nōshonz!”

The foregoing was copied from the Preface of “The The fōrgōing woz kopid from thē Prefās ov “Thē Century Dictionary.” The English has thus be-Sentūri Dikshonāri.” Thē English haz thus bē-

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come painfully surcharged, particularly with "no-kum pānfūli surchorjd, portikūlorli with "nō-tions."
shonz."

Most of the acts of people are done automatically from the force of habit, even to the matikali from thē fōrs ov habit, ēvn tō thē formation of characters or letters into words in fōrmāshon ov karakturz ôr leturz intō wurdz in their book-keeping and correspondence. This is a thār bûk -kēping and kôrespondens. This iz ā necessity in the multiform activities and require-nēsesiti in thē multifōrm aktivitz and rēkwīr-ments of this busy age. Had it not been for this ments ov this bizi āj. Had it not bin fôr this automatic phase of habit, the old spelling would ôtômatik fāz ov habit, thē ôld spelling wûd not, could not, have been continued so closely to not, kûd not, hav bin kontinûd sō klôsli tō the enforced dictum of childhood's estate, ardu-thē enfōrst diktum ov chîldhûd's estât, ordū-ously pursued for its attainment as it was through usli pursûd fôr its atānment az it woz thrû several weary years. From this great force of sevural wēri yērz. From this grāt fōrs ov



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habit an occasional reversion to the old spelling
habit an okäsyonal rēvurshon tö thē öld spelling
of a word will occur automatically for a time
ov a wurd wil okur ötōmatikali fōr ā tīm
after the phonetic form is adopted. Such is but a
aftur thē fōnetik fōrm iz ādopted. Such iz but ā
matter of course.
matur ov kōrs.

"The obstacles which stand in the way of the

"Thē obstaklz hwich stand in thē wā ov thē
reform of English spelling are not merely greater
refōrm ov English spelling or not mērli grātur
in number, but are harder to overcome than those
in numbur, but or hordur tö övurkum than thōz
which beset any other cultivated tongue of modern
hwich bēset eni uthur kultivāted tung ov modurn
Europe," reads Professor Thomas R. Lounsbury's
Öröp," rēdz Prōfesor Tomas R. Lönsberi's
book on English Spelling and Spelling Reform.
bük on English Speling and Speling Rēfōrm.

"T is strange, but true it is, however, that the

"T iz strānj, but trū it iz, hōevur, that thē
old and perverse spelling habit causes acrid per-
öld and purvurs spelling habit kōzez akrid pur-
versity with some of the more learned and intelli-
vursiti with sum ov thē mōr lurned and inteli-

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gent (?) people who would continue it, dogmatically
jent (?) pēpl hō wūd kontinū it, dogmatikali
from laziness or morbid sentimentality—one, or
from lāzines ôr môrbid sentimentali—wun ôr
both. They would even obstruct the efforts for
bōth. Thā wūd ēvn obstrukt thē efōrts fôr
its improvement for the benefit of others. Oc-
its imprōvment fôr thē benefit ov uthurz. O-
casionally one of these persons is so imbued with
kāzyonali wun ov thēz pursnz iz sō imbūd with
mental—probably with full psychic—perversity
mental—probabli with fūl sīkik—pūrvursiti
that he would not only continue the iniquity of it
that hē wūd not ōnli kontinū thē inikwiti ov it
with the children of to-day, but he would enforce
with thē children ov tō-dā, but hē wūd enfōrs
it as an incubus upon all generations of the future!
it az an inkūbus upon ôl jenurāshonz ov thē fūtūr!

Notwithstanding the life-long habit of the old

Notwithstanding thē lif -lōng habit ov thē ôld
form of writing, the time occupied—lost, and to
fōrm ov rīting, thē tīm okūpīd —lōst, and tō
the detriment of the mind—by the average writer
thē detriment ov thē mīnd—bī thē avurāj ritur
in consulting dictionary or other mentor that he
in konsulting dikshonāri ôr uthur mentōr that hē



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might not deviate from the numerous and wonder-
mīt not dēviāt from thē nūmurus and wundur-
fully formed rules of the old spelling, is great and
fūli fōrmd rūlz ov thē ōld spelng, iz grāt and
continuous, as no person other than a continuous
kontinūs, az nō pursn uthur than ā kontinūs
teacher can remember them—and the teacher con-
tēchur kan rēmembur them—and thē tēchur kon-
ducts the class of pupils with open book in hand,
dukts thē klas ov pūpilz with ōpn bōk in hand,
if such classes have not been discontinued.
if such klasez hav not bin diskontinūd.

Comparatively few rules are necessary for
Komparātivli fū rūlz or nesesāri fōr
phonetic spelling; which is the only true orthog-
fōnetik spelng, hwich iz thē ōnli trū ōrthog-
raphy, or straight writing, as this word signifies.
rafi, ōr strāt rīting, az thiz wurd signifiz.
It is so reasonable, and so simple withal, that the
It iz sō rēznabl, and sō simpl withōl, that thē
habit of it is soon formed and easily continued.
habit ov it iz sōn fōrmd and ēzili kontinūd.
Only a few minutes each day for a few days will
Ōnli ā fū minits ēch dā fōr ā fū dāz wil
suffice for its firm establishment in the mind and
sufis fōr its furm establishment in thē mīnd and

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memory, and very little, if any, reference to au-
memōri, and veri litl, if eni, refurens tō ō-
thority thereafter will be necessary.
thōriti tharaftur wil bē nesēsāri.

Phonetic spelling is the natural representation
Fōnetik spelling iz thē natūral reprēzētāshon
of speech, and, therefore, it is the greatest, the
of spēch, and, tharfōr, it iz thē grātest, thē
only true, help to children, and to adults as well,
ōnli trū, help tō children, and tō adults az wel,
for the acquirement of correct spelling, and read-
fōr thē akwīrment ov kōrekt spelling, and rēd-
ing, the written and printed pages. The memory
ing, thē ritn and printed pājez. Thē memōri
is also strengthened through the reasoning powers
iz ōlsō strengthend thrū thē rēzning pōurz
and the reasonableness of the appeal to the un-
and thē rēznablnes ov thē apēl tō thē un-
derstanding. A few of the philologists were the
durstanding. A fū ov thē filolōjists war thē
first to recognize these principles, hence their ef-
furst tō rekognīz thēz prinsiplz, hens thār ef-
forts for improvement. The principal reasons why
ōrts fōr imprōvment. Thē prinsipal rēznz hwī
they have not gone further with their work, found-
thā hav not gōn furthur with thār wurk, fōnd-



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ing it upon a full phonetic basis, were their want
ing it upon ā fül fönetik bāsis, war thār wōnt
of full agreement upon such basis among them-
ov fül āgrēment upon such bāsis amung them-
selves, and their want of confidence in being sus-
selvz, and thār wōnt ov konfidens in bēing sus-
tained by the public in their work.
tānd bī thē publik in thār wurk.

The inability of many college and university
Thē inābiliti ov meni kolej and ūnivursiti
students to spell the English according to its cur-
stūdents tō spel thē English akōrding to its kur-
rent distorted style has given rise to much com-
ent distōrted stīl haz givn rīz tō much kom-
plaint of the lower schools for neglecting such
plānt ov thē lōur skōlz fōr neglekting such
important primary education. To this Professor
impōrtant primari edūkāshon. Tō this Prōfesor
Lounsbury, of Yale University, replies as follows:
Lōnsberi, ov Yāl Ūnivursiti, rēplīz az folōz:

"This state of feeling has imparted tō spelling a
"This stāt ov fēling haz imported tō spelīng ā
factitious importance in modern education. But
faktishus impōrtans in modurn edūkāshon. But
it involves further an inconsistency in the course
it involvz furthur an inkonsistensi in thē kōrs

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of many of the stoutest defenders of the present
ov meni ov thē stōtest dēfendurz ov thē prezent
orthography [want of orthography, rather]. These
ôrthografi [wōnt ov ôrthografi, rathur]. Thēz
are often seeking to reconcile things which are
or ôfn sēking tō rekonsil thingz hwich or
incompatible. No more frequent attacks are made
inkompatibl. Nō mōr frēkwent ataks or mād
upon the system of education prevalent in our
upon thē sistem ov edūkāshon prevalent in ôr
higher institutions of learning than the stress they
hīur institūshonz ov lurning than thē stres thā
are supposed to lay upon the cultivation of the
or supōzd tō lā upon thē kultivāshon ov thē
memory instead of the reason. Now, if there be
memōri insted ov thē rēzn. Nō, if thar bē
any truth in this accusation, the course adopted iz
eni trūth in this akūzāshon, thē kōrs ādopted is
nothing more than an extension to the advanced
nuthing mōr than an ekstenshon tō thē advanst
student of the very processes which are used in
stūdent ov thē veri prosesez hwich or ūzd in
the instruction of the child. In learning to spell,
thē instrukshon ov thē child. In lurning tō spel,
his memory is developed not merely in place of
hiz memōri iz dēvelopt not mērli in plās ov



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reason, but too often in defiance of it. Yet in rēzn, but tō ōfn in dēfians ov it. Yet in nineteen cases out of twenti it will be found that nīntēn kāsez ōt ov twenti it wil bē fōnd that the very persons who indulge in the most lugubri-thē veri pursnz hō indulj in thē mōst lūgūbri-ous lamentations about the subordination of the us lamentāshons abōt thē subōrdināshon ov thē reason to the memory in the educational processes rēzn tō thē memori in thē edūkāshonal prosesez employed in our universities are the ones who emplōid in ōr ūnivursitiz or thē wuns hō insist most strongly upon the retention of an insist mōst strōngli upon thē rētenshon ov an orthography which tends inevitably to produce ōrthografi hwich tends inevitābli tō prōdūs the very effect they profess to deplore. In one thē veri efekt thā prōfes tō dēplōr. In wun breath they complain of the poor spelling of the breth thā komplān ov thē pōr spelng ov thē students in our schools and colleges. In the next stūdents in ōr skōlz and kolejez. In thē nekst breath they object to any alterations which would breth thā objekt tō eni ōlturāshonz hwich wūd bring order where now all is inconsistency and bring ōrdur hwar nō ōl iz inkonsistensi and

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confusion; to changes of any sort which would konfüzyun; tö chānjez ov enī sōrt hwich wūd make English orthography approach nearer ramāk English ôrthografti aprōch nēnur rā-tionaliti and, therefore, easier to acquire. Is it shonaliti and, tharfōr, ēziur tö akwīr. Is it not fair to consider this attitude on their part a not far tö konsidur this atitūd on thār port ā direct result of that mental twist already mendirekt rēzult ov that mental twist ôlredi mentioned as imparted in childhood?" shond az imported in chīldhūd?"

The term "mental twist" is appropriate. It is
Thē turm "mental twist" iz aprōpriāt. It iz a result of not only the Public Schools, but of the ā rēzult ov not ōnli thē Publik Skōlz, but ov thē colleges and universities also, in their adherence kolejez and ūnivursitiz ôlsō, in thār adhērens to the old and too often unreasoning and unreason-tō thē ôld and tö ôfn unrēzning and unrēzn-able teachings. The longer many persons' study ābl tēchings. Thē lōngur meni pursnz studi the more they become fixed in mind and habit, thē mōr thā bēkum fikst in mīnd and habit, crystallized beyond recall or change, in their modes kristalizd bēyond rēkōl ôr chānj, in thār mōdz



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of study, thought, and opinions. In this respect
ov studi, thôt, and ôpinyonz. In this rêspekt
they outrank "the inertia of the masses" against
thā ôtrank "thē inursha ov thē masez" agenst
progress.
progres.

Pedantry and laziness are prominent factors in
Pedantri and lāzines or prominent faktôrz in
this fixity in varying degree from apparent in-
this fiksiti in vāriing dēgrē from aparent in-
difference as to what others may do regarding
difurens az tō hwot uthurz mā dō rēgording
change in spelling or other of their opinions, up
chānj in speling ôr uthur ov thār ôpinyonz, up
to savage opposition to any change—many self-
tō savāj opōzishon tō eni chānj —meni self-
ishly asserting that they had to learn the old form
ishli asurting that thā had tō lurn thē ôld fôrm
of spelling, and others should do likewise!
ov speling, and uthurz shûd dō lîkwîz!

It is lamentable that so many persons of good

It iz lamentabl that sō meni pursnz ov gûd
culture in some ways according to the old style,
kultûr in sum wāz akôrding tō thē ôld stîl,
cannot agree when subjects of great concern are
kanot agrē hwen subjekts ov grāt konsum or

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being discussed, and who will endeavor to stop
bēing diskust, and hö wil endeavor tō stop
progress by continuing unreasoning and unreason-
progres bī kontinūing unrēzning and unrēzn-
able quibbling.
abl kwibbling.

It is behoovable for every person to lay aside
It iz bēhövabl fōr evri pursn tō lā asid
the old that so abounds with falsities as does the
thē ōld that sō abōndz with fōlsitiz az duz thē
old spelling, and to adopt the new, phonetic, form
ōld spelng, and tō adopt thē nū, fōnetik, fōrm
that will best carry forwārd the progress of thought
that wil best kari fōrword thē progres ov thōt
and action in other mental and physical activities.
and akshon in uthur mental and fizikal aktivitz.

We should not cling to anything that is im-
Wē shūd not kling tō enithing that iz im-
practicable because it appears easier to us now
praktikabl bēkōz it apērz ēziur tō us nō
than to change from the rote of it; or from the
than tō ehānj from thē rōt ov it; ōr from thē
fact that it was once the way of our forebears in
fakt that it woz wuns thē wā ov ōr fōrbarz in
England, among the ancient Angles and Saxons;
England, amung thē ānshent Anglz and Saksonz;

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or of the ancient peoples of Greece, Phœnicia,
ôr ov thē ānshent pēplz ov Grēs, Fēnisha,
Egypt, or of our cousins, the Aryans of India.
Ējipt, ôr of ôr kuznz, thē Oryanz ov India.
Let us not quibble. Let us be full Americans in
Let us not kwibl. Let us bē fûl Amerikanz in
thought, action, and in spelling on a full phonetic
thôt, akshon, and in speling on ā fûl fōnetik
basis commensurate with much of our Nation's
bāsis komensūrāt with much ov ôr Nāshon'z
other work of first class character.
uthur wurk ov furst klas karaktur.

The handicap enforced upon a person, from
Thē handicap enfōrst upon ā pursn, from
childhood throughout an average life, by any of
childhûd thrûôt an avurāj lif, bī eni ov
the old styles of spelling of English, amounts to
thē ôld stilz ov speling ov English, amöntz tō
three to five years of unnecessary and serious
thrē tō fiv yērz ov unesesāri and sērius
effort. Therefore, do not consider the slight effort
efort. Tharfôr, do not konsidur thē slīt efort
necessary for you to shake off the "old lying,
nesesāri for yū tō shāk ôf thē "ôld līng,
dementing spelling" as an unnecessary or a griev-
dēmēnting speling" az an unesesāri ôr ā grēv-

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ous burden. All persons are greatly benefitted by yus burdn. Òl pursnz or grätli benēfited bī such effort in and of itself independently of the such efort in and ov itself indēpendentli ov thē benefit derived from the phonetics. In fakt, any-benēfit dērivd from thē fōnetiks. In fakt, eni-thing that tends to get a person out of any old, thing that tends tō get ā pursn. òt ov eni òld, tedious way of doing business is a blessing to all tēdyus wā ov dōing biznes iz ā blessing tō òl making the effort, young or old in age; and par-māking thē efort, yung òr òld in āj; and portikūlorli iz this thē fakt tō evri wun hō pur-severes to its accomplishment. The old spelling sēvērz tō its akomplishment. Thē òld speling has been an unnecessarily arbitrary and hard task-haz bin an unesesārili orbitrāri and hord task-master, and now is the opportunity and time to mastur, and nō iz thē oportūniti and tīm tō shake it off, cast it away, which akt entered upon shāk it òf, kast it āwā, hwich akt enturd upon with good resolution can be readily accomplished with gūd rezolūshon kan bē redili akomplisht with little, and pleasurable, effort. with litl, and plezūrabl, efort.

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Let us at once eliminate from our written pages
Let us at wuns ēlimināt from ōr ritn pājez
all of those unnatural monstrosities of words
ōl ov thōz unatūral monstrositiz ov wurdz
that have so long overburdened the minds and
that hav sō lōng ōvurburdend thē mīnds and
memories of our pupils and people of this prac-
memōriz ov ōr pūpilz and pēpl ov this prak-
tical age, and that have alienated so many from
tikal āj, and that hav ālyenāted sō meni from
the schools and from practical education of use-
thē skōlz and from praktikal edūkāshon ov ūs-
ful significance.
fūl signifīkans.

We are under no bond to destroy the euphony
Wē or undur nō bond tō dēstrōi thē ūfoni
of our speech by following the spellings and
ov ōr spēch bī folōing thē spelings and
pronunciations of the languages from which the
prōnuntiāshonz ov thē langwājez from hwich thē
English has borrowed or may in the future borrow.
English haz borōd ōr mā in thē fūtūr borō.
Whatever other nations have desired to take from
Hwotevur uthur nāshonz hav dēzīrd tō tāk from
the English they have molded and spelled accord-
thē English thā hav mōlded and speld akōrd-

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ing to their own modes. We are entitled to the ing tö thär òn mödz. Wē or entitld tö thē same right. In the past a few Americans have sām rīt. In thē past ā fū Amerikanz hav endeavored to incorporate bodily many foreign endevord tö inkōrporāt bodili meni fōren words with the foreign pronunciations. Some of wurdz with thē fōren prōninsiāshons. Sum ov these words are yet doing a limited service in a thēz wurdz or yet döing ā limited survis in ā mongrel sort of way by a few persons; and other mungrel sōrt ov wā bī ā fū pursnz; and uthur words of this character have settled, been fully wurdz ov this karaktur hav setld, bin fūli adopted, into fairly good English.

It is well to have books embodying practical

It iz wel tö hav büks embodiing praktikal views of archaic questions by cultured, thoughtful vūz ov orkāik kwestyonz bī kultūrd, thōtful writers, for those who have time and inclination rīturz, fōr thōz hō hav tīm and inklināshon to read them; but they should be printed in tö rēd them; but thā shūd bē printed in modern phonetic style, and an archaic word, modurn fōnetik stīl, and an orkāik wurd,

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idiom, or mode of expression should be used only
idiom, or mōd ov ekspreshon shūd bē ūzd ōnli
as an illustration of past use.
az an iluistrāshon ov pāst ūs.

If there be no undue prejudice in the mind of
If thar bē nō undū prejūdis in thē mīnd ov
the reader, uniform phonetic spelling appeals to
thē rēdur, ūnifōrm fōnetik spelīng apēlz tō
the judgment as the proper form. At first its
thē jujment az thē propur fōrm. At furst its
oddity of appearance possesses a charm that
oditi ov apērans posesez ā chorm that
soon becomes a pleasure that continues to increase
sōn bēkumz ā plezūr that kontinūz tō inkrēs
even to the desire that it should completely exclude
ēvn tō thē dēzīr that it shūd komplētli eksklūd
the old style. It aids the eyes and mind to fix
thē ōld stīl. It ādz thē īz and mīnd tō fīks
and arrange the thought upon the subject being
and arānj thē thōt upon thē subjekt bēīng
elaborated, both mind and eyes being thus relieved
ēlaborāted, bōth mīnd and īz bēīng thus rēlēvd
of much of the strain imposed by the old, longer,
ov much ov thē strān impōzd bī thē ōld, lōngur,
arbitrary, and unreasonable portrayal. The written
orbitrāri, and unrēznābl portrāal. Thē ritn

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and printed pages of the phonetic form appeal to
and printed pājez ov thē fōnetik fōrm apēl tō
the better judgment and away from the habit of
thē betur ujment and āwā from thē habit ov
the old, the former being like a pleurably flowing
thē ōld, thē fōrmur bēing līk ā plezūrābli flōing
rhythm while the old arbitrary form loses more
rithm hwīl thē ōld orbitrāri fōrm lözez mōr
and more as its discordant arbitrarinesses and
and mōr az its diskōrdant orbitrārinesez and
falsenesses are observed.
fōlsnesez or obzurvd.

The writer began teaching Public School in
Thē rītur bēgan tēching Publik Sköl in
the eastern part of his native State of New York
thē ēsturn port ov hiz nātiv Stāt ov Nū Yōrk
in the year 1857. This work was continued parts
in thē yēr 1857. This wurk woz kontinūd ports
of several years, advancing in the grades as the
ov sevural yērz, advansing in thē grādž az thē
continuation of his own studies other parts of the
kontinūāshon ov hiz ōn studiz uthur ports ov thē
years warranted, until both he and his teaching
yērz wōranted, until bōth hē and hiz tēching
were in college. This experience of the writer is
war in kolej. This ekspēriens ov thē rītur iz

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mentioned to show his early and continued ex-
menshond tö shō hiz urlī and kontinūd eks-
perience in teaching through many years and
pēriens in tēching thrū meni yērz and
grades, and his later close association with ad-
grādz, and hiz lātur klōs asōsiāshon with ad-
vanced students in different branches of profess-
vanst stūdents in difurent branchez ov prōfesh-
ional work. He would thus inform the reader of
onal wurk. Hē wūd thus infōrm thē rēdur ov
the fact, that whatever he may have seen of the
thē fakt, that hwotevur hē mā hav sēn ov thē
writer's adjectives against the old form of spelling,
rītur'z adjektivz agenst thē ōld fōrm ov speling,
they have not always been the outbursts of im-
thā hav not alwaz bin thē ōtbursts ov im-
mature thought and age. He yet believes, and
ātūr thōt and āj. Hē yet bēlēvz, and
holds, that the strongest adjectives of the polite
hōldz, that thē strōngest adjektivz ov thē pōlit
phase of our rich vocabulary are not a particle
fāz ov ōr rich vōkabulāri or not ā portikl
too severe to use against it, and against all efforts
tō sēvēr tö ūz agenst it, and agenst ōl efōrts
for its perpetuation.
fōr its purpetūāshon.

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The continuance of this tyrannical old spelling
The kontinūans ov this tiranikal ōld speling
may be attributed very largely to the laziness of
mā bē atribūted veri lorjli tō thē lāzines ov
the many mentally twisted cultured (?) people,
thē meni mentali twisted kultūrd (?) pēpl,
largely spoiled in college and wholly so in uni-
lorjli spōild in kolej and hōli sō in ūni-
versity in different senses, and to the pedantry
vursiti in difurent sensez, and tō thē pedantri
of others with their congeners and satellites, who
ov uthurz with thār konjēnurz and satelīts, hō
might have applied their time and abilities to its
mīt hav aplīd thār tīm and ābilitiz tō its
radikal establishment upon a correct basis. The
radikal establishment upon ā kōrekt bāsis. Thē
leaven of reason, change, and progress in pho-
levn ov rēzn, chānj, and progres in fō-
netics, however, is working, and the impetus of
netiks, hōevur, iz wurking, and thē impētus ov
the advance will soon extend it throughout the
thē advans wil sōn ekstend it thrūōt thē
entire country.
entīr kuntri.

It is naturally incumbent upon every person to
It iz natūrali inkumbent upon evri pursn tō

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add his and her influence, however small it may
ad hiz and hur inflüens, höevur smöl it mā
be, for the increase of useful knowledge, and for
bē, fōr thē inkrēs ov ūsfūl nolej, and fōr
whatever mitigates the struggle for the attain-
hwotevur mitigāts thē strugl fōr thē atān-
ment of proper knowledge.
ment ov propur nolej.

The difficulties that children and foreigners
Thē difikultiz that children and fōrenurz
have experienced in the unnecessarily despotic
hav ekspērienst in thē uncesārili despotik
unnaturalness of our spelling has caused much
unatūralnes ov ōr speling haz kōzd much
to be written in years passed regarding the needs
tō bē ritn in yērz past regording thē nēdz
of a universal language, for business purposes
ov ā ūnivursal langwāj, fōr biznes purpōsez
particularly. Several attempts of this purport
portikūlorli. Sevural atempts ov this purpōrt
have produced different forms of "a universal
hav prōdūst difurent fōrmz ov "ā ūnivursal
language," each one of which has been exploited
langwāj," ēch wun ov hwich haz bin eksplōited
to little purpose, all to disappear from sight and
tō litl purpōs, ōl tō disapēr from sīt and

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mind except the latest, Esperanto, regarding
mīnd eksept thē lātest, Espērantō, regording
which a few exploiters remain optimistic.
hwich ā fū eksplōiturz rēmān optimistik.

The English language—our language, the lang-
Thē English langwāj —ōr langwāj, thē lang-
uage of our forebear for nine generations in New
wāj ov ōr fōrbarz fōr nīn jenurāshonz in Nū
England and New York, and for a thousand years
England and Nū Yōrk, and fōr ā thōzand yērz
previously in England, during which time it was
prēvyusli in England, dūring hwich tīm it woz
continuously undergoing numerous haphazard
kontinūusli undurgōing nūmurus haphazord
changes—now only needs the phonetic trimming
chānjez—nō ōnli nēdz thē fōnetik trīming
here employed to crystallize it into renewed life
hēr emplōid tō kristaliz it intō rēnūd līf
of usefulness, strength, and beauty, and with
ov ūsfūlnes, strength, and būti, and with
which the children, and even the comparatively
hwich thē children, and ēvn thē komparātivli
unlearned of all nations, may readily acquire a
unlurned ov ōl nāshonz, mā redili akwīr ā
business and cultural knowledge of and with it
biznez and kultūral nolej. ov and with it



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in a comparatively short time. The beauties, in ā komparātivli shōrt tīm. Thē bütiz, richness, strength, and other admirable features richnes, strength, and uthur admirabl fētürz of the English, phonetically dressed, will become ov thē English, fōnetikali drest, wil bēkum more apparent, more appreciated, and will quiet mōr aparent, mōr aprēsiāted, and wil kwiet every desire for an additional language. None evri dēzīr fōr an adishonal langwāj. Nōn other can compete with it to its outranking at uthur kan kompēt with it tō its ōtranking at home, and it will rapidly gain friends abroad. hōm, and it wil rapidly gān frendz abrōd.

Every living language, however, is liable to Evri living langwāj, hōevur, iz liābl tō changes. Even now, with this phonetic setting, chānjez. Ēvn nō, with this fōnetik seting, our language needs additional radical trimming in ōr langwāj nēdz adishonal radikal trimming in its present list of synonyms, in its homonyms, and its prezent list ov sinōnimz, in its hōmōnimz, and in its homophonous words, at least. Here is op- in its hōmōfonus wurdz, at lēst. Hēr iz opportunity for our wise university professors in ōrtūniti fōr ōr wiz ūnivursiti prōfesorz in

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language and literature, to present revised, conlangwāj and liturātūr, tō prēzent rēvīzd, kontraktēd lists whīch omit all objectionable, inkludtraktēd lists hwīch ōmit ōl objekshonabl, inklūdīng redundant, words.

īng rēdundant, wurdz.

The needs of this business age is not for more

The nēdz ov this biznes āj iz not fōr mōr words, but for a wiser discrimination in the use wurdz, but fōr ā wīzur diskrimināshon in thē ūs of what is already possessed after a thorough ov hwot iz ōlredi pozest aftur ā thurō weeding process. Where and when the multiplying wēding proses. Hwar and hwen thē multipliīng of words will cease for a time cannot be told ov wurdz wil sēs fōr ā tīm kanot bē tōld until the public refuses to purchase the most until thē publik rēfūzez tō purchās thē mōst voluminous dictionaries. volūminus dikshonāriz.

The latest American dictionary, published in

Thē lātest Amerikan dikshonāri, publisht in the autumn of 1913, proclaims in its Introductory thē ōtum ov 1913, prōklāmz in its Intrōduktōri that 513,000 terms of all kinds were examined that 513,000 turmz ov ōl kīndz war eksamīnd

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and that 63,000 were rejected, leaving 450,000 and that 63,000 war rējekted, lēving 450,000 words for our use, for reference at least, embodied wurdz fōr ōr ūs, fōr refurens at lēst, embodid in one book, or two books, as desired. It is evident in wun bŭk, ōr tō bŭks, az dēzīrd. It iz evident on most of its pages that many of the words reon mōst ov its pajez that meni ov thē wurdz rē-tained are of no valid use in any language; for tānd or ov nō valid ūs in eni langwāj; fōr instance, "ornery," from a fiction monger who instans, "ōrneri," from ā fikshon mungur hō wrote, "That ar Black Bess is the ornerist animule rōt, "That or Blak Bes iz thē ōrnurist animŭl I ever see." Numerous other words and terms I evur sē." Nūmurus uthur wurdz and turmz are of similar uselessness, if not of similar vulgarity or ov similor ūslesnes, if not ov similor vulgariti and disgrace to the record. The real tinkers of and disgrās tō thē rekōrd. Thē rēl tinkurz ov the English language, as used in America par-thē English langwāj, az ūzd in Amerika particularly, have been such scribble mongers with tikŭlorli, hav bin such skribl mungurz with desire for the grotesque from the speech of the dēzīr fōr thē grōtesk from thē spēch ov thē

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illiterate of all countries, and have made it their iliturāt ov ôl kuntriz, and hav mād it thār delight to put into print all of the monstrosities dēlit tō put intō print ôl ov thē monstrositiz possible, to be caught up by the dictionary makers posibl, tō bē kōt up bī thē dikshonāri mākurz who desire to make each succeeding edition the hō dēzīr tō māk ēch suksēding ēdishon thē largest of all of its competitors! lorjest ov ôl ov its kompetitōrz!

No person should fear the loss of any valuable
Nō pursn shūd fēr thē lōs ov eni valūabl
literature of the past by the adoption of phonetic
lituratūr ov thē past bī thē adopshon ov fōnetik
spelling. Publishers would quickly reproduce all
speleng. Publishurz wūd kwikli rēprōdūs ôl
for which there might be a demand. Bear in
fōr hwich thar mīt bē ā dēmand. Bar in
mind the fact that different English prints of a
mīnd thē fakt that difurent English prints ov ā
few generations ago have undergone many re-
fū jenurāshonz āgō hav undurgon meni rē-
visions of spelling—among the number being
vizyonz ov speleng—among thē numbur bēing
Shakespeare's writings and the Authorized Version
Shākspēr'z rītingz and thē Ôthorizd Vurshon

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of the Holy Scriptures. Förein literature could ov thē Hōli Skriptürz. Fören lituratür kùd readily be brought into phonetics when translated. redili bē brôt into fōnetiks hwen translāted.

During all of his adult life the writer has Dūring ôl ov hiz adult lif thē rītur haz looked upon the spelling of English in use in lūkt upon thē spelung ov English in ūs in America—it is much worse in England—as one Amerika—it iz much wurs in England—az wun of the great and harmful fictions abroad in the ov thē grāt and hormful fikshonz abrôd in thē land. He desires to put forth this book as evidence land. Hē dēzīrz tō put fōrth this bük az evidens of his continued work towards the thorough es-ov hiz kontinūd wurk tōords thē thurō establishment of the language upon a full phonetic tablishment ov thē langwāj upon a fül fōnetik basis. He does not stop to consider the pecuniary bāsis. Hē duz not stop tō konsidur thē pēkūnyāri loss that is likely to result from his expenditures lôs that iz likli tō rēzult from hiz ekspenditürz of time and money in the production of the ov tīm and muni in thē prōdukshon ov the book; or of the safe and large percentage pecun-bük; ôr ov thē sāf and lorj pursentāj pēkūn-

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iary investments otherwise open to his other dis-
yāri investments uthurwīz ōpn tō hiz uthur dis-
position of the money. Herein, as with all other
pōzishon ov thē muni. Hērin, az with ōl uthur
questions in life which possess a moral phase,
kwestyunzin lif hwich pozes ā mōral fāz,
money is not the chief good. We should well
muni iz not thē chēf gūd. Wē shūd wel
consider the good due from us to our kind, to
konsidur thē gūd dū from us tō ōr kīnd, tō
posterity particularly.
posteriti portikūlorli.

Different writers favorable, more or less, to
Difurent rīturz fāvorabl, mōr ōr les, tō
the phonetic spelling have dodged this question —
thē fōnetik spelung hav dojd this kwestyun—
have written about, for, and around it, using the
hav ritn abōt, fōr, and arōnd it, ūzing thē
very form of spelling that they have so much
veri fōrm ov spelung that thā hav sō much
criticised, and inveighed against—and it is high
kritisīzd, and invād agenst—and it iz hī
time that somebody has the courage of his con-
tīm that sumbodi haz thē kurāj ov hiz kon-
victions and acts accordingly in phonetic form.
vikshonz and akts akōrdingli in fōnetik fōrm.

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The writer of these pages urges all writers,
Thē rītur ov thēz pājez urjez ōl rīturz,
and speakers, to get the true step of progress by
and spēkurz, tō get thē trū step ov progres bī
acting in accord while keeping in mind the fact
akting in akōrd hwīl kēping in mīnd thē fakt
that it is a moral question as well as a mental and
that it iz ā mōral kwestyun az wel az ā mental and
physical one, with which there should be no further
fizikal wun, with hwich thar shūd bē nō further
trifling.
trifling.

If all persons were brought to the habit of
If ōl pursnz war brōt tō thē habit ov
cultivating introspection and the correction of
kultivāting intrōspekshon and thē kōrekshon ov
the improper within themselves, there could be a
thē impropur within themselvz, thar kūd bē ā
general good standard of improvement brought
jenural gūd standord ov imprōvment brōt
about physically, intellectually, and morally among
abōt fizikali, intelektūali and mōrali amung
our people in two generations of time. Are you,
ōr pēpl in tō jenurāshonz ov tīm. Or yū,
kind reader, and are our Public School teachers,
kind rēdur, and or ōr Publik Skōl tēchurz,

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doing your and their full share toward such necessary
döing yūr and thār fūl shar tōord such nes-
sary general improvement in spelling and other-
āri jenural imprövment in speling and uthur-
wise as mentioned on the preceding pages?
wīz az menshond on thē prēsēding pājez?

Are the minds of those with whom you come
Or thē mīndz ov thōz with hōm yū kum
into daily communication at home, in public, and
intō dāli komūnikāshon at hōm, in publik, and
in the school room, sufficiently impressed with
in thē skōl rōm, sufishmentli imprest with
the idea of helping to improve themselves and
thē idēa ov helping tō impröv themselvz and
of imparting the knowledge they gain to others,
ov importing thē nolej thā gān tō uthurz,
prudently?
prūdently?

Herein exists, or should exist, the improve-
Hērin eksists, ôr shūd eksist, thē impröv-
ment of interest in acquiring all useful knowledge
ment ov inturest in akwīring ôl ūsful nolej
possible and, also, the cultivation of a desirable
posibl and, ôlsō, thē kultivāshon ov ā dēzīrabl
tact in the minds of others for correcting what
takt in thē mīndz ov uthurz fôr kôrekting hwot

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they hear at home, and from other friends, that is thā hēr at hōm, and from uthur frendz, that iz contrary to their own well-founded authority. kontrāri tō thār ɔn wel-fōnded ôthôriti.

Phonetic spelling could well be thus discussed Fōnetik spelink kûd wel bē thus diskust with many friends, and practiced with them as a with meni frendz, and praktist with them az ā desirable phase of the improvement in the daily dēzirabl fāz ov thē imprōvment in thē dāli habit of spreading the good-will and the light habit ov spreiding thē gûd -wil and thē līt within you.
within yū.

The teachers of many States are getting ready

Thē tēchurz ov meni Stāts or geting redi to conform to the requests of school boards re-tō konfōrm tō thē rēkwests ov skōl bōrdz rē-garding the improvement of spelling; and the gording thē imprōvment ov spelink; and thē school boards are waiting the suggestion of the skōl bōrdz or wāting thē sugjestyon ov thē superintendents. With continued missionary work sūpurintendents. Wiṭh kontinūd mishonāri wurk the improvement will soon be assured, after which thē imprōvment wil sōn bē ashûrd, aftur hwich

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progress toward the desired goal will be more
progres tōord thē dezīrd gōl wil bē mōr
rapid.
rapid.

Surely, reformation in spelling is much needed,
Shūrli, refōrmāshōn in speling iz much nēded,
as well as other phases of life and work with all
az wel az uthur fāzez ov lif and wurk with ôl
persons; and the word reformation should be the
pursnz; and thē wurd refōrmāshon shūd bē thē
watch-word, the slogan, with every person every-
woch -wurd, thē slōgan, with evri pursn evri-
where.
hwar.



Geting ôt ov thē Wildurnes

IV

THE GRATEST OV FIKSHONZ

DURING the last few years it has become
URING thē last fū yērz it haz bēkum
popular among the dealers in and the users of
popūlor amung thē dēlurz in and thē ūzurz ov
alcoholic beverages and their accompanying vice
alkōhōlik bevurājez and thār akumpaniing vīs
producers, to urge the "right of personal liberty"
prōdūsurz, tō urj thē "rīt ov pursnal liburti"
as a defense of their reveling in all kinds of in-
az ā dēfens ov thār reveling in ōl kīndz ov in-
iquity, and particularly in their chief abettors,
ikwiti, and portikūlorli in thār chēf abeturz,
The Greatest of all Fictions and the Twin Basic
Thē Gratest ov ōl Fikshonz and thē Twin Bāsik
Vices of our times, tobacco and alcoholic beverage
Visez ov ōr tīmz, tōbakō and alkōhōlik bevurāj
using.
ūzing.

It is both fact and principle that no person
It iz bōth fakt and prinsipl that nō pursn
has any right whatever, personal, legal, or moral,
haz enī rīt hwotevur, pursnal, lēgal, ōr mōral,
to use any poison in which there is nothing but
tō ūz enī pōizn in hwich thar iz nuthing but

FIKSHONZ RŪINING MANKĪND

harm in the result to the user, to his family and
horm in thē rēzult tō thē ūzur, tō hiz famili and
his associates, and to the State.
hiz asōsiāts, and tō thē Stāt.

Tobacco using is the worst of all vices: first,
Tōbakō ūzing iz thē wurst ov ōl vīsez: furst,
from its unnaturalness and its earlier and more
from its unatūralnes and its urliur and mōr
generally corrupting the young through the
jenurali kōrupting thē yung thrū thē
example, taunts, and other enticements of older
eksampl, tōnts, and uthur entisments ov ōldur
tobacco inebriates; second, in its multiform stunt-
tōbakō inēbriāts; sekund, in its multifōrm stunt-
ings and perversions of both mind and body;
ings and purvurshonz ov bōth mīnd and bodi;
third, from its direct tending to the alcoholic
thurd, from its dīrekt tending tō thē alkōhōlik
beverage habit, and to other vices, from its per-
bevrāj habit, and tō uthur vīsez, from its pur-
versions and associations, both of which are often
vurshonz and asōsiāshonz, bōth ov hwich or ōfn
leading the immature, weak minded, and morally
lēding thē imātūr, wēk mīnded, and mōrali
unsteady into other vile habits and diseases.
unstedī into uthur vīl habits and disēzez.

THE GRATEST OV FIKSHONZ

It has been thoroughly proved many times, by
It haz bin thurōli prōvd meni tīmz, bī
observation and by scientific experimentation
obzurvāshon and bī sientifik eksperimentāshon
in every civilized country, that alcoholic beverage
in evri sivilīzd kuntri, that alkōhōlik bevurāj
in every form, be it wine, beer, or stronger forms,
in evri fōrm, bē it wīn, bēr, ôr strōngur fōrmz,
has absolutely no value as a medicine, or other-
haz absōlūtli nō valū az ā medisīn, ôr uthur-
wise, to any human, other animal, or to vegetable
wīz, tō enī hūman, uthur animal, ôr tō vejetābl
life. It is nothing more, nor less, than a harmful
lif. It iz nuthing mōr, nōr les, than ā hormful
poison, both externally and internally, even in
pōisn, bōth eksturnali and inturnali, ēvn in
small quantity and mildest form; and such is
smōl kwontiti and mīldest fōrm; and such iz
particularly the case with tobacco. Neither of
portikūlorli thē kās with tōbakō. Nēthur ov
these narcotics has any stimulating value in time
thēz norkotiks haz enī stimūlāting valū in tīm
of need, nor at any time. They only excite by
ov nēd, nōr at enī tīm. Thā ōnli eksīt bī
the irritation they cause. If they calm the nerves,
thē iritāshon thā kōz. If thā kom thē nurvz,

FIKSHONZ RŪINING MANKĪND

as their users claim, it is from the habit of their az thār ūzurz klām, it iz from thē habit ov thār use and by paralyzing the nerves.

ūs and bī paralizing thē nurvz.

Nathan Smith Davis, born at Greene, New Nāthan Smith Dāvis, bōrn at Grēn, Nū York in the year 1817, was graduated as a phy-Yōrk in the year 1817, woz graduāted az ā fi-sician in central New York in 1837. He prac-zishan in sentral Nū Yōrk in 1837. Hē prak-ticed his profession in Chicago from 1849 until tist hiz prōfeshon in Chikogō from 1849 until near his death in 1904. His life was a particularly nēr hiz deth in 1904. Hiz lif woz ā portikūlorli active and observing one. He was a medical aktiv and obzurving wun. Hē woz ā medikal author and teacher of great and good repute. He ôthur and tēchur ov grāt and gūd rēpūt. Hē was one of the organizers, was called the father, woz wun ov thē ôrganizurz, woz kōld thē fothur, of the American Medical Association that is now ov thē Amerikan Medikal Asōsiāshon that iz nō the largest, strongest, and most influential medical thē lorjest, strōngest, and mōst influenshal medikal force extant, eksepting, possibly, the British fōrs ekstant, eksepting, posibli, thē British

THE GRATEST OV FIKSHONZ

Medical Association. For more than sixty years Medikal Asōsiāshon. Fōr mōr than siksti yērz of Doctor Davis's most active work he taught, ov Doktōr Dāvis's mōst aktiv wurk hē tōt, and practiced, that alcohol possessed no value as and praktist, that' alkōhōl pozest nō valū az a medicine, but that it did possess much of harm ā medisīn, but that it did pōzes much ov horm to every user, sick or well. Later years most tō evri ūzur, sik ōr wel. Lātur yērz mōst scientific physicians and workers have proved, sientifik fizishanz and wurkurz hav prōvd, over and over and again, the truth of Doctor ōvur and ōvur and agen, thē trūth ov Doktōr Davis's teaching, excepting probably physicians Dāvis's tēching, eksepting probābli fizishanz who are themselves inebriates. Yet the Devil's hō or themselvz inēbriāts. Yet thē Devil's chief agents, fiction and demoralization, have full chēf ājents, fikshon and dēmoralizāshon, hav fūl sway among a large percentage of the people of swā amung ā lorj pursentāj ov thē pēpl ov the world regarding the greatest evil in the world thē wurld regording thē grātest ēvil in thē wurld to-day, strong drink! This is the result of weak tō-dā, strōng drink! This iz thē rēzult ov wēk

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and wayward minds from the practices of the and wāword mindz from thē praktisez ov thē forebears; the evil habits of many of the present fōrbarz; thē ēvil habits ov meni ov the prezent generation, and of the great desire for gain in jenurāshon, and ov thē grāt dēzīr fōr gān in the manufacture and sale of such narcotics. thē manūfaktūr and sāl ov such norkotiks. Such dangerous people are in the minority. How Such dānjurus pēpl or in thē mīnōriti. Hō long shall they be permitted to carry on their lōng shal thā bē purmitted tō kari on thār nefarious practices! nēfārius praktisez!

Both tobacco and alcoholic beverage are ex-
Bōth tōbakō and alkōhōlik bevurāj or ek-
ceedingly injurious to every organ and tissue of
sēdingli injūrius tō evri ôrgan and tisū ov
the user of them, producing disease in all, as a
thē ūzur ov them, prōdūsing disēz in ôl, az ā
rule, and thereby greatly impairing health of
rūl, and tharbī grātli imparing helth ov
body and mind, and shortening life.
bodi and mīnd, and shōrtening lif.

The physical effect of tobacco is, in the aggre-
The fizikal efekt ov tōbakō iz, in thē agrē-

THE GRATEST OV FIKSHONZ

gate, quite as harmful as that of alcohol. It con-
gāt, kwīt az hormful az that ov alkōhōl. It kon-
duces to varying appetite, from entire loss for a
dūsez tō vāriing apētīt, from entīr lōs fōr ā
time to gormandizing, with perverted metabolism
tīm tō gōrmandizing, with purvurted metabōlism
and effects varying from scrawniness to fatty
and efekts vāriing from skrōnines tō fati
degeneration and obesity. As evidence of this,
dējenurāshon and ōbēsiti. Az evidens ov this,
note the increase of indigestion, stomach, liver,
nōt thē inkrēs ov indijestyon, stumak, livur,
kidney, bowel, cancerous, and nervous complaints;
kidni, bōel, kansurus, and nurvus komplāntz;
and of sudden deaths from cerebral apoplexy,
and ov sudn deths from sērēbral apōpleksi,
and from weakened and diseased hearts of those
and from wēkend and dīsēzd hortz ov thōz
addicted to the use of these narcotics, one or
adikted tō thē ūs ov thēz norkotiks, wun or
both.
bōth.

Both tobacco and alcoholic beverage, like other
Bōth tōbakō and alkōhōlik bevurāj, lik uthur
inebriants, even in so-called small or moderate
inēbriants, ēvn in sō-kōld smōl ōr modurāt

FIKSHONZ RŪINING MANKĪND

quantity, soon fix the habit of demanding more kwontiti, sön fiksthē habit ov dēmanding mōr and more, while the users' will power weakens and and mōr, hwīl thē ūzurz' wil pōur wēkenz and wanes accordingly. But very few persons can wānz akōrdingli. But veri fū pursnz kan quit either of these vicious habits of their own kwit ēthur ov thēz vishus habits ov thār on volition from the little will power remaining to vōlishon from thē litl wil pōur rēmāning tō them. Nearly all remain thus enslaved, feeble them. Nērli ōl rēmān thus enslāvd, fēbl wrecks of manhood, as curses to their families and reks ov manhūd, az kursez tō thār familiz and friends, until death comes to their relief, unless frendz, until deth kumz tō thār rēlēf, unles they receive help from a wise physician not thus thā rēsēv help from ā wīz fizishan not thus enslaved.

Is it not the greatest of vice and sin to use
Iz it not thē grātest ov vīs and sin tō ūs
anything which results so disastrously to the
enithing hwich rēzults sō disastrusli tō thē
human form divine, and that meantime destroys
hūman fōrm divīn, and that mēntīm dēstrōiz

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the will and the mind, the greatest and most im-
thē wil and thē mīnd, thē grātest and mōst im-
portant powers of manhood! Strong drink of any
pōrtant pōurz ov manhūd! Strōng drink ov enī
kind, even the mildest, should not be permitted
kīnd, ēvn thē mildest, shūd not bē purmited
in any home, or anywhere. It should be entirely
in enī hōm, ôr enihwar. It shūd bē entīrlī
prohibited from all stomachs, and from external
prōhibited from ôl stumaks, and from eksturnal
use also.
ūs ôlsō.

The psychologic effect of tobacco using is dis-
Thē sīkōlojik efekt ov tōbakō ūzing iz dis-
astrous in every sense. The impairment of the
astrus in evri sens. Thē imparment ov thē
blood, and thereby the impairment of the nerve
blud, and tharbī thē imparment ov thē nurv
centers, naturally leads to the impairment of both
senturz, natūrali lēdz tō thē imparment ov bōth
mental and physical powers, thus lowering the
mental and fizikal pōurz, thus lōuring the
nervous stability and the natural alertness, and
nurvus stābiliti and thē natūral alurtnes, and
conducting to undue excitability of mind and body
kondūsing tō undū eksītābiliti ov mīnd and bodi

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in one stage of effect, and at other times to leth-
in wun stāj ov efekt, and at uthur tīmz to leth-
argy, despondency, indifference, and often to the
orji, dēspondensi, indifurens, and ôfn tō thē
greatest of foolhardiness of action. For instance,
grātest ov fōlhordines ov akshun. Fōr instans,
a narcotic lighted his tobacco over an uncovered
ā norkotik lited hiz tōbakō ōvur an unkuvurd
keg of powder, a spark fell, and the explosion
keg ov pōdur, ā spork fel, and thē eksplōzyon
thus produced caused the death of the defiant
thus prōdūst kōzd thē deth ov thē dēfiant
inebriate. Another smoker threw his yet burning
inēbriāt. Anuthur smōkur thrū hiz yet burning
match among fuses and, from the explosion
mach amung fūzez and, from thē eksplōzyon
that soon followed, several persons were killed.
that sōn folōd, sevural pursnz war kild.
Numerous similar occurrences from the same cause
Nūmurus similor okurensesz from thē sām kōz
could be quoted, even including direct murder, in
kūd bē kwōted, ēvn inklūding dīrekt murdur, in
some cases, and suicide in others.
sum kasez, and sūisid in uthurz.

A careful observation of effect and cause has
Ā karful obzurvāshon ov efekt and kōz haz

THE GRATEST OV FIKSHONZ

shown that most of the disastrous fires have resulted from the careless (thoughtless?) disposal of zulted from the karles (thôtles?) dispözal ov the burning matches of tobacco users, or of their the burning machez ov töbakö üzurz, ôr ov thâr lighted cigar stumps and pipe clearings. It has lited sigor stumps and pîp klêrings. It haz been recently estimated by thoughtful observers bin rësenti estimâted bî thôtful obzurvurz that from ninety-five to ninety-eight per centum that from nînti -fiv tö nînti -ât pur sentum of automobile accidents have occurred to tobacco ov ôtömöbêl aksidents hav okurd tö töbakö and alcoholic beverage using drivers! and alkôhòlik bevuräj üzing drîvurz!

Physicians of wide experience see both tobacco Fizishanz ov wîd ekspëriens sê bôth töbakö and alcohol delirium, and mania. and alkôhòl dëlirium, and mânia.

No person using tobacco, alcoholic beverage, Nö pursn üzing töbakö, alkôhòlik bevuräj, or other narcotic, should be permitted to beget ôr uthur norkotik, shüd bë purmitted tö bëget children, inasmuch as these poisons cause organic children, inazmuch az thêz pöiznz kôz ôrganik

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degeneration or perversion in the procreative ele-
dējenurāshon ôr purvurshon in thē prōkrēativ ele-
ment and, through the weakened and perverted
ment and, thrū thē wēkend and purvurted
germ plasm, cause transmission of degeneracy to
jurm plasm, kôz transmishon ov dējenurāsi tō
children. Note the increasing number of de-
children. Nōt thē inkrēsing numbū ov dē-
fective and perverted children, mentally, physically,
fektiv and purvurted children, mentali, fizikali,
and morally, including those grown to tramps and
and mōrali, inklūding thōz grōn tō tramps and
criminals of all grades! .
kriminalz ov ôl grādz!

The use of tobacco is, again, worse than alco-
Thē ūs ov tōbakō iz, agen, wurs than alkō-
holic beverage using and other narcotics, in that
hōlik bevrāj ūzing and uthur norkotiks, in that
the latter have been relegated largely out of sight
thē latur hav bin relēgāted lorjli ôt ov sīt
of the public, while the tobacco inebriates have
ov thē publik, hwil thē tōbakō inēbriātz hav
become an intolerable nuisance, and great menace
bēkum an intolurabl nūisans, and grāt menās
to society by their haughty and vicious disregard
tō sōsieti bī thār hōti and vishus disrēgord

THE GRATEST OV FIKSHONZ

of common propriety, decency, and even of the ov komon prōprieti, dēsensi, and ēvn ov thē right of clean men, women, and children to pure rīt ov klēn men, wimen, and children tō pūr air—air not vitiated by their foul tobacco and ar—ar not vishāted bī thār fōl tōbakō and their reek therefrom! They shamelessly exalt their thār rēk tharfrom! Thā shāmlesli eksōlt thār depravity, circulating everywhere in thronged dēpraviti, surkulāting evrihwar in thrōngd streets, public halls, and doorways, flaunting their strētz, publik hōlz, and dōrwāz, flōnting thār vile, malodorous breath and reek from body and vīl, malōdōrus breth and rēk from bodi and clothing, even in hotel and restaurant dining klōthing, ēvn in hōtel and restorant dīning rooms! Herein is manifested another vile phase rōmz! Hērin iz manifested anuthur vīl fāz of narcotism, in the loss, and defiance, of gentle-ov norkotism, in thē lōs, and dēfians, ov jentl- manly manners and the substitution of the manli manurz and thē substitūshon ov thē bravado of the modern social bandit of moral bravādō ov thē modurn sōshal bandit ov mōral degeneracy! This is the bravado that conduces dējenurāsi! This iz thē bravādō that kondūsez

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to disrupt the home and to deprave the children
tō disrupt thē hōm and tō deprāv thē children
and society!
and sōsieti!

The government of Greece, in the sanest days
Thē guvurnment ov Grēs, in thē sānest dāz
of its history, inflicted the death penalty on all
ov its histori, inflikted thē deth penalti on ōl
persons who corrupted the young of their kind,
pursnz hō kōrupted thē yung ov thār kind,
including those conducing to such corruption.
inklūdīng thōz kondūsīng tō such kōrupshon.
The corrupting of the young is the Devil's own
Thē kōruptīng ov thē yung iz thē Devil'z ōn
work through depraved, degenerate mankind!
wurk thrū dēprāvd, dējenurāt mankind!

Are the practices of the users of tobacco and
Or thē praktīsez ov thē ūzurz ov tōbakō and
alcoholic beverage in public, or known to the
alkōhōlik bevurāj in publik, ōr nōn tō thē
young, any less corrupting to the young, and to
yung, enī les kōruptīng tō thē yung, and tō
the weak of all ages, or any less of nuisance,
thē wēk ov ōl ājez, ōr enī les ov nūisans,
viciousness, and of menace to humanity, than
vishusnes, and ov menās tō humaniti, than

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were the practices of the corruptors of Grecian war thē praktisez ov thē kôruptorz ov Grēshan youths? Are these present day corruptors not a yuths? Or thēz prezent dā kôruptorz not ā far greater menace to mankind?
for grātur menās tō mankind?

Tobacco and alcoholic beverage users, and
Tōbakō and alkōhōlik bevrāj ūzurz, and vendors, should be brought to a proper konsideravendurz, shūd bē brôt tō ā propur konsidurātion of these most important questions in every shon ov thēz mōst impōrtant kwestyonz in evri community, without further delay. They should komūniti, withōt furthur dēlā. Thā shūd be made to affect the virtue of total abstinence, bē mād tō afekt thē vurtū ov tōtal abstinens, if they cannot fully possess it, by keeping their if thā kanot fūli poses it, bī kēping thār enslaving, degenerating habits wholly out of enslāving, dējenurāting habits hōli ōt ov sight, and smell, of children, youths, and all sīt, and smel, ov children, yuths, and ōl other persons whose uncontaminated senses and uthur pursnz hōz unkontamināted sensez and minds abhor these vices. All such enslaved permīndz abhōr thēz vīsez. Ōl such enslāvd pur-

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sons who desire association with clean people
snz hō dēzīr asōsiāshon with klēn pēpl
should quit their vicious habits. Can they quit?
shūd kwit thār vishus habits. Kan thā kwit?
Or should they be committed to an asylum?
Ōr shūd thā bē komited tō an asilum?

These vile habits are becoming more deeply
Thēz vīl habits or bēkuming mōr dēpli
intrenched each year! What influence, dear reader,
intrencht ēch yēr! Hwot inflūens, dēr rēdur,
are you exerting for their suppression? College
or yū eksurting fōr thār supreshon? Kolej
and College Alumni "smokers" and all kinds of
and Kolej Alumnī "smōkurz" and ōl kīndz ov
fraternal societies "smokers" abound. What in-
frātural sōsiētiz "smōkurz" abōnd. Hwot in-
fluence are you exerting to have the air of those
flūens or yū eksurting tō hav thē ar ov thōz
meetings free from polluting smoke, and ribald
mētings frē from pōlūting smōk, and ribald
jest, that ladies may attend, as well as clean men,
jest, that lādiz mā atend, az wel az klēn men,
and not feel themselves disgraced? Do you help
and not fēl themselvz disgrāst? Dō yū help
to keep the registration and voting places free
tō kēp thē rejistrāshon and vōting plāsez frē

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from the tobacco reek for your own and for your
from thē tōbakō rēk fōr yūr ōn and fōr yūr
family's sake?
famili'z sāk?

Alcoholic and most other inebriates do not
Alkōhōlik and mōst uthur inēbriāts dō not
generally or intentionally invade respectable so-
jenurali or intenshionali invād rēspektābl sō-
ciety. Why should the tobacco inebriate be per-
siēti. Hwī shūd thē tōbakō inēbriāt bē pur-
mitted to longer impose his shameful enslavement
mitted tō lōngur impōz hiz shāmful enslāvment
and reek upon the public!
and rēk upon thē publik!

Physicians, ministers of the gospel (?), church
Fizishanz, ministūrz ov thē gospel (?), church
members, and fathers who are addicted to these
memburz, and fothurz hō or adikted tō thēz
monstrous vices—from early improper associa-
monstrus vīsez—from urli impropur asōsiā-
tions, especial shame be upon all such who so
shonz, espeshal shām bē upon ōl such hō sō
continue,—multiply their sins by practicing either
kontinū —multiplī thār sinz bī praktising ēthur
vice in the presence of their children or associates,
vīs in thē prezens ov thār children ōr asōsiāts,

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and in public, thus familiarizing others with the and in publik, thus familyorizing uthurz with thē vice, and corrupting them in a double sensē, they vīs, and kōrupting them in ā dubl sens, thā being looked upon as exemplars, and their act bēing lūkt upon az eksemplorz, and thār akt being interpreted as a solicitation to do likewise! bēing inturpreted az ā sōlisitāshon tō dō likwiz!

Wives and children have been poisoned even
Wivz and children hav bin pōisnd ēvn
to blindness by the tobacco smoke of husbands
tō blīndnes bī thē tōbakō smōk ov huzbandz
and fathers where all were much together in small
and fothurz hwar ōl war much tōgethur in smōl
room! Children, also, suffer blindness, and all
rōm! Children, ōlso, sufur blīndnes, and ōl
manner of weakness and perversions from a to-
manur ov wēknesez and purvurshonz from ā tō-
bacco-saturated parent that are sure to sadly af-
bakō -satūrāted parent that or shur tō sadli a-
flict their lives later if not from birth!
flikt thār livz lātur if not from burth!

The monstrous vices of tobacco and alcoholic
Thē monstrus vīsez ov tōbakō and alkōhōlik
beverage using ought to be combatted continuously
bevurāj ūizing ōt tō bē kombated kontinūsli

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by all right-minded members of every community, as the Major Questions of everyday life. uniti, az thē Mājor Kwestyonz ov evridā lif.

How can any person be a consistent Christian and Hō kan eni pursn bē ā konsistent Kristyan and continue addicted to or abettor of either of these kontinū adiktēd tō ōr abetor ov ēthur ov thēz twin basic vices?
twin bāsik vīsez?

Is it not a most loathsome sight to behold a
Iz it not ā mōst lōthsum sīt tō bēhōld ā human form sucking a poison teat, so fully enslaved hūman fōrm suking ā pōizn tēt, sō fūly enslāvd by it—with will power so weakened and system bī it—with wil pōur sō wēkend and sistem so shattered by the poison—as to be but a miser-sō shaturd bī thē pōizn —az tō bē but ā misurable wreck of humanity, with no desire above ābl rek ov hūmaniti, with nō dēzīr ābuv the continuance of the sinful indulgence!
thē kontinūans ov thē sinful induljens!

It would be a blessing to themselves and to all
It wūd bē ā blessing tō themselvz and tō ōl clean, right-minded people were all such human klēn, rīt -minded pēpl war ōl such hūman

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wrecks fully unsexed, penned on farms, well fed
reks fūli unseks, pend on formz, wel fed
and slept, well worked in the open air according
and slept, wel wurkt in thē ōpn ar akōrding
to their several abilities until they were thoroughly
tō thār sevuralabilitiz until thā war thurōli
cured or until death comes as a relief to them-
kūrd ōr until deth kumz az ā rēlēf tō them-
selves, to their friends, and to the community!
selvz, tō thār frendz, and tō thē komūniti!

All persons become parties to vices witnessed
Ōl pursnz bēkum portiz tō vīsez witnest
by them and against which they do not use their
bī them and agenst hwich thā dō not ūz thār
best endeavors to wholly abate.
best endevōrz tō hōli ābāt.

Why should, and how can, any free-willed
Hwī sh'īd, and hō kan, eni frē -wild
Christian or well-meaning citizen vote for, or con-
Kristyan ōr wel -mēning sitizen, vōt fōr, or kon-
tinue to patronize, tobacco, alcoholic beverage,
tinū tō patronīz tōbakō, alkōhōlik bevurāj,
and other narcotic inebriates, or dealers?
and uthur norkotik inēbriātz, ōr dēlurz?

The tobacco and alcoholic beverage advertise-
Thē tōbakō and alkōhōlik bevurāj advurtiz-

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ments in newspapers and other publications are
ments in nūzpāpurz and uthur publikāshonz or
corrupting to the young and to the weak-minded,
kōrupting tō thē yung and tō thē wēk -mīnded,
and such reading should not be permitted in any
and such rēding shūd not bē purmitted in eni
home, nor should such publication be patronized
hōm, nōr shūd such publikāshon bē patronīzd
in any way. If only wise, clean, Christian legis-
in eni wā. If ōnli wīz, klēn, Kristyan legis-
lators were elected to office, such enticements to
lātōrz war elekted tō ofis, such entisments tō
vice would be prohibited.
vis wūd bē prōhibited.

All of the land now used for the cultivation
Ōl ov thē land nō ūzd fōr thē kultivāshon
of tobacco is needed for the production of food.
ov tōbakō iz nēded fōr thē prōdukshon ov fōd.
All persons now in the disreputable traffic of these
Ōl pursnz nō in thē disrepūtābl trafik ov thēz
vice producers can, when found worthy, readily
vis prōdūsurz kan, hwen fōnd wurthi, redili
find honorable employment.
find onorābl emplōiment.

The reader's own church is the best place for
Thē rēdur'z ōn church iz thē best plās fōr

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him or her to begin the most noble work of for-
him ôr hur tō bēgin thē mōst nōbl wurk ov fôr-
warding this reformation, the best work in which
wording this refôrmāshon, thē best wurk in hwich
any person can engage personally; for these twin
eni pursn kan engāj pursnali; fôr thēz twin
basic vices not only prevent the spread of true
bāsik vīsez not ōnli prēvent thē spred ov trū
Christianity, but they are undermining our Gov-
Kristyaniti, but thā or undurmīning ôr Guv-
ernment while demoralizing and degenerating our
urnment hwīl dēmōralizing and dējenurāting ôr
people!
pēpl!

Unless a great change is wrought for the better-

Unles ā grāt chānj iz rôtt fôr thē betur-
ment of all of the people regarding narcotic vices,
ment ov ôl ov thē pēpl rēgording norkotik vīsez,
there will be year by year more rapid decline of
thar wil bē yēr bī yēr mōr rapid dēklīn ov
the mahood of all of our people; for it is seen at
thē manhūd ov ôl ov ôr pēpl; fôr it iz sēn at
every turn that many who at first abhorred these
evri turn that meni hō at furstabhôrd thēz
vices as of hideous mien, have since seen so much
vīsez az ov hidecus mēn, hav sins sēn sō much

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of them as to now pity, if not to accept and to ov them az tō nō piti, if not tō aksept and tō embrace one or more of them! No community embrās wun ôr môr ov them! Nō komūniti can be long infested with a vice plague without kan bē lōng infested with ā vīs plāg withōt its standard of morality being degraded more or its standord ov mōraliti bēing dēgrāded mōr ôr less thereby, and generally with increasing rapidity les tharbī, and jenurali with inkreśing rapiditi as the months go by.
az thē munths gō bī.

The president of the board of management of
Thē prezident ov thē bōrd ov manājment ov the Ohio State penal and charitable institutions thē Ōhīō Stāt pēnal and charitābl institūshonz reported in November, 1912, that the buildings, rēpōrted in Nōvembur, 1912, that thē bildingz, even those of recent construction, were lamentably ēvn thōz ov rēsent konstrukshon, war lamentābli overcrowded with degenerates and by those who ôvurkrōded with dējenurātz and bī thōz hō had been impoverished by them directly and in- had bin impovursht bī them dīrektly and in- directly. Is the condition not now the same in dīrektli. Iz thē kondishon not nō thē sām in

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every County and State, not only in America, but evri Kōnti and Stāt, not ōnli in Amerika, but throughout all so-called civilized countries! thrūōt ōl sō-kōld sivilīzd kuntriz!

Here, and everywhere, exists the necessity for Hēr, and evrihwar, eksists thē nesēsiti fōr renewed, and re-invigorated, work against im-rēnūd, and rē-invigōrāted, wurk agenst immorality of all kinds; with the most active and ōraliti ov ōl kindz; with thē mōst aktiv and thorough work for national laws against the sale thurō wurk fōr nāshonal lōz agenst thē sāl and use of all narcotics, and particularly against and ūs ov ōl norkotiks, and portikūlorli agenst the production and use of tobacco and alcoholic thē prōdukshon and ūs ov tōbakō and alkōhōlik beverage of all kinds! bevurāj ov ōl kindz!

Turkey has declined as a nation from the Turki haz dēklīnd az ā nāshon from thē tobacco and weak wine habits. France is rapidly tōbakō and wēk wīn habits. Frans iz rapidli tending the same way from the wine and stronger tending thē sām wā from thē wīn and strōngur alcoholic and tobacco vices and the sterility they alkōhōlik and tōbakō vīsez and thē steriliti thā

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have caused! Let everyone remember the causes
hav kôzd! Let evriwun rēmembur the kôzez
of the decline and downfall of the many strong
ov thē dēklīn and dōnfōl ov thē meni strōng
and proud nations of the past without the strong
and prōd nāshonz ov thē past withot thē strōng
and vicious narcotics of our time!
and vishus norkotiks ov ōr tīm!

White slavery is not confined to girls and
Hwīt slāvuri iz not konfīnd tō gurlz and
women, nor to natural desire or craving. The
wimen, nōr tō natūral dēzīr ōr krāving. Thē
unnatural prevails with the depraved. The per-
unatūral prēvālz with thē dēprāvd. Thē pur-
centage of once white boys and once white men
sentāj ov wuns hwīt bōiz and wuns hwīt men
who are now enslaved and besmeared by narcotics
hō or nō enslāvd and bēsmērd bī norkotiks
and the vilest of practices produced thereby is
and thē vīlest ov praktīsez prodūst tharbī iz
very large. The adjective beastly so often used
veri lorj. Thē adjektiv bēstli sō ōfn ūzd
in reference to them and their depravity is not
in refurens tō them and thār dēpraviti iz not
applicable, as their sins savor of the evil one.
aplikābl, az thār sinz sāvor ov thē ēvil wun.

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Mankind, when depraved, are immeasurably below the beasts of the field.
lō thē bēsts ov thē fēld.

There are few, if any, newspapers which do not
Thar or fū, if eni, nūzpāpurz hwich dō not
contain accounts of shocking results of such
kontān aköntz ov shoking rēzults ov such
depravity. The prisons and asylums are over-
dēpraviti. Thē priznz and asilumz or ōvur-
flowing with those of all kinds, and the streets
flōing with thōz ov ōl kindz, and thē strēts
of the cities and the highways of the country also
ov thē sitiz and thē hiwaz ov thē kuntri ōlsō
teem with them both day and night.
tēm with them bōth dā and nīt.

The newspaper handed in to the writer the
Thē nūzpāpur handed in tō thē rītur thē
morning the preceding was written contains the
mōrning thē prēsēding woz ritn kontānz thē
following list of crimes committed by this class
folōing list ov krīmz komited bī this klas
of human kind who have been perverted mentally
ov hūman kīnd hō hav bin purvurted mentali
and psychologically to curses of their own and
and sīkōlojikali tō kursez ov thār ōn and

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kindred humanity by the unnatural vitiation of kindred hūmaniti bī thē unatūral vishiāshōn ov their bodies and minds by the Devil's own means thār bodiz and mīndz bī thē Devil'z ōn mēnz through the narcotics named so often in this chap-thrū thē norkotiks nāmd sō ōfn in this chapter, namely: Indictments hold three bandits on tur, nāmli: Inditments hōld thrē bandits on five counts of robbery and shooting with intent fiv kōnts ov roburi and shōting with intent to kill; Alleged white slaver caught; Sheriff tō kil; Alejd hwīt slavur kōt; Sherif shoots pickpocket; Efforts to smother prosecu-shōtz pikpoket; Ēfōrts tō smuthur prosēkū-tion of conspirators; Woman charged with using shonov konspiratōrz; Wōman chorjd with ūzing United States mail to defraud allowed liberty on United Stāts māl tō dēfrōd alōd liburti on \$2,500 bail; Man shot wile protecting property; \$2,500 bāl; Man shot hwīl prōtekting propurti; Trial for murder of wife; Kills mother-in-law and Trial fōr murdur ov wif; Kilz muthur-in-lō and fatally wounds wife; The prince of Monaco, owner fātali wōndz wif; Thē prins ov Mōnakō, ōnur of the great gambling casino at Monte Carlo, ov thē grāt gambling kasēnō at Monte Korlō,

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arrives in New York; Man blows up home, killing
arivz in Nū Yôrġ; Man blōz up hōm, kiling
himself and daughter; Many holdups of citizens
himself and dōtur; Meni holdups ov sitizenz
by street thieves with pistols!
bī strēt thēvz with pistolz!

The daily newspapers of February 14, 1914,
Thē dāli nūzpāpurz ov Februari 14, 1914,
sent broadcast to all the world a finger's length
sent brōdkast tō ōl thē wurd ā fingur'z length
dispatch on the first page, informing that only 97
dispach on thē furst pāj, infōrming that ōnli 97
physically perfect men had been found in the
fizikali purfekt men had bin fōnd in thē
1913-1914 class of 1,256 first year college students
1913-1914 klas ov 1,256 furst yēr kolej stūdents
in The University of Pennsylvania, Philadelphia.
in Thē Ūnivursiti ov Pensilvānya, Filadelfia.

The director of physical education there further
Thē direktor ov fizikal edūkāshon thar furthur
reports that the number of defectives this year
rēpōrts that thē numbur ov dēfektivz this yēr
is smaller than formerly, relatively. The opthalm-
iz smōlur than fōrmurli, relativli. Thē ofthalm-
ologist reported that more than one-third ov
olōjist rēported that mōr than wun-thurd of

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this freshman class have defects of eyesight. The this freshman klas hav dēfekts ov īsīt. Thē other physical defects include organic or digestive uthur fizikal dēfekts inklūd ōrganik ōr dījestiv disorders, skin diseases, round shoulders, uneven disōrdurz, skin disēzez, rōnd shōldurz, unēvn shoulders, flat chests and flat feet. shōldurz, flat chests and flat fēt.

It is but just to the students, and to the pro-

It iz but just tō thē stūdents, and tō thē prō-testing alumni of this great school, the writer testing alumni ov this grāt skōl, thē rītur among the number, to add that there has been among thē numbur, tō ad that thar haz bin published a weekly journal of great value to the publisht ā wekli jurnal ov grāt valū tō thē students and alumni excepting two full pages of stūdents and alumnī eksepting tō fūl pājez ov cigarette advertising with artistic engravings of sigaret advurtizing with ortistik engrāvings ov young men in the act of smoking them. The yung men in thē akt ov smōking them. Thē Provost and editor have endeavored to excuse Prōvost and editor hav endevord tō ekskūz themselves from the blame of this work for the themselvz from thē blām ov this wurk fōr thē

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Devil by saying that the ads were admitted by
Devl bī sāing that thē adz war admitted bī
the printing house of The Winston Company.
thē printing hōs ov Thē Winston Kumpani.
The great monopolies, with various tributaries of
Thē grāt monopōliz, with vārius tribūtāriz ov
manufactories, all centering in "trusts," have
manūfaktoriz, ôl senturing in "trusts," hav
trained advertising agents who make friends of
trānd advurtizing ājents hō māk frendz ov
those acting as chief advertising agents for pub-
thōz akting az chēf advurtizing ājents fōr pub-
lications of large circulation. Thus the way of
likāshonz ov lorj surkulāshon. Thus thē wā ov
access to many would-be reputable papers and
akses tō meni wūd -bē reputabl pāpurz and
magazines has been adroitly paved. All persons
magazēnz haz bin adrōitli pāvd. Ôl pursnz
connected with the control of reputable, or would-
konekted with thē kontrōl ov reputabl, ôr wūd-
be reputable, publications should be constantly
bē repūtabl, publikāshonz shūd bē konstantli
alert and decided against all forms of iniquity or
alurt and dēsided agenst ôl fōrmz ov inikwiti ôr
they will be caught advertising in the most en-
thā wil bē kōt advurtizing in thē mōst en-

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ticing manner to the corruption of the young and tising manur tö the kôrupshon ov the yung and unwafy. It cannot prove otherwise than a great unwāri. It kanot pröv uthurwiz than ā grāt shadow on any publication, and particularly so to shadō on eni publikāshon, and portikūlorli sō tö any educational institution which will permit such eni edūkāshonal institūshon hwich wil purmit such unholy work in eni of its literature. Consider unhōli wurk in eni ov its literatūr. Konsidur well the defects of yourself, family, and of those wel the dēfekts ov yūrself, famili, and ov thōz committed to your care, and do nothing that may komited tö yūr kar, and dō nuthing that mā contribute in the least to their injury. kontribūt in the lēst tö thār injūri.

There is surely a natural economic feature in Thar iz shūrli ā natūral ekōnomik fētūr in every vice that tends to the deterioration and evri vīs that tendz tö the dētēriurāshon and destruction of every person enslaved by it. The destrukshon ov evri pursn enslāvd bī it. Thē demoralizing and destructive features of the twin dēmōralizing and dēstruktiv fētūrz ov the twin basic vices repeatedly mentioned in this chapter bāsik vīsez rēpētedli menshond in this chaptur

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are very apparent among the children and youth
or veri aparent amung thē children and yūth
throughout our beloved United States, yet a young
thrūōt ör bēluvd Ūnited Stāts, yet ā yung
Nation; and they will be the ruination of the
Nāshon; and thā wil bē thē rūināshon ov thē
Nation unless the Christian influences for a radical
Nāshon unles thē Křistyan inflūensez fōr ā radikal
change are not soon forcefully brought to bear for
chānj or not sōn fōrsfūli brōt tō bar for
their suppression, and elimination. A recent re-
thār supreshon, and ēlimināshon. A rēsent rē-
port of examinations reads that, of five thousand
pōrt ov eksamināshonz rēdz that, ov fiv thōsand
children only one perfect one was found! Evi-
children ōnli wun purfekt wun woz fōnd! Evi-
dently the early death rate of such large number
dentli thē deth rāt ov such lorj numbur
of defectives will be very large each year according
ov dēfektivz wil bē veri lorj ēch yēr akōrding
to nature's law.
tō nātūr'z lō.

All private, semi-private, and public smokers—
Ōl prīvāt, semi-prīvāt, and publik smōkurz—
so announced to attract attendance of inebriates
sō anōnst tō atrakt atendans ov inēbriāts

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to meetings called to discuss subjects of all kinds tö mētings kôld tö diskus subjekts ov ôl kindz from the grave to the most gay—are all disgraceful from thē grāv tö thē mōst gā —or ôl disgrāsful affairs, usually ending in smoke of the vilest kind afarz, ūzūali ending in smōk ov thē vilest kind literally and figuratively, and leaving those attend-liturali and figūrātivli, and lēving thōz atending deeper in vices than before. It is a serious ing dēpur in vīsez than bēfōr. It iz ā sērius reflection upon the character and clothing of rēflekshon upon thē karaktur and klōthing ov everyone attending such gatherings. All invita-evriwun atending such gathuringz. Ôl invitā-tions to places of all kinds where tobacco or other shonz tö plāsez ov ôl kindz hwar tōbakō ôr uthur narcotic is to be a part of the meeting should be norkotik iz tö bē ā port ov thē mēting shūd bē declined. We are commanded by Holy Writ to dēklīnd. Wē or komanded bī Hōli Rit tö separate ourselves from all evil doing. sepārāt ôrselvz from ôl ēvil dōing.

It is belittling to a moral question, and rela-
It iz bēlittling tö ā mōral kwestyon, and relā-tively so as the importance of the question in-tivli sō az thē impōrtans ov thē kwestyon in-

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creases, to speak first of, or to dwell long upon, krēsez, tō spēk furst ov, ōr tō dwel lōng upon, its pecuniary cost. Every intelligent person knows its pēkūnyāri kōst. Evri intelijent pursn nōz the enormity of the pecuniary cost of the twin thē enōrmiti ov thē pēkūnyāri kōst ov thē twin basic vices of tobacco and alcoholic beverage using. bāsik vīsez ov tōbakō and alkōhōlik bevurāj ūzing. But this is small, even insignificant, in comparison But this iz smōl, ēvn insignifikant, in komparison with the viciously destructive effects of their use with thē vīshusli dēstruktiv efekts ov thār ūs in every sense. Let us place all of the emphasis in evri sens. Let us plās ōl ov thē emfāsez possible upon this phase of the question, and treat posibl upon this fāz ov thē kwestyon, and trēt every user of these disorganizing narcotics as an evri ūzur ov thēz disōrganīzing norkotiks az an outcast from respectable society, and with prospect ōtkast from rēspektābl sōsiēti, and with prospekt of early asylum imprisonment if there is probability ov urli asilum impriznment if thar iz probābiliti of his or her continuance of the habit! At the same ov hiz or hur kontinūans ov thē habit! At the sām time, and all of the time, full and vigorous atten-tīm, and ōl ov thē tīm, fūl and vigōrus aten-

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tion should be given to the manufacturers of and shonshūd bē givn tō thē manūfaktūrurz ov and dealers in these vice-producing narcotics! dēlurz in thēz vīs -prōdūsing norkotiks!

All well meaning people should discard the old
Ol wel mēning pēpl shūd diskord thē ōld style politics and unite for strict prōhibition of stīl politiks and ūnit fōr strikt prōhibishon ov both of the twin basic vices that have been dis-bōth ov thē twin bāsik vīsez that hav bin distracting the wholesome proprieties of life, and are traktng thē hōlsum prōprietiz ov lif, and or so generally demoralizing to the communities, the sō jenurali dēmōralizing tō thē komūnitiz, thē States, and Nation, through the legislators as well Stāts, and Nāshon, thrū thē lejislātorz az wel as others.
az uthurz.

In treating of these vices, the writer has endeavored to deal thoroughly with them in the devord tō dēl thurōli with them in thē short space occupied, and to fully impress the shōrt spās okūpīd, and tō fūli impress thē reader with their danger, by repetitions, and in rēdur with thār dānjur, bī repētishonz, and in

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terms not to be misunderstood. These vices are turmz not tō bē misunderstood. Thēz vīsez or of the most monstrous kind, and they should be ov thē mōst monstrus kīnd, and thā shūd bē dealt with accordingly.

delt with akōrdingli.

All persōns who are enslaved by tobacco or
Ōl pursnz hō or enslāvd bī tōbakō or alcoholic beverage, one or both, have lucid mo-alkōhōlik bevurāj, wun or bōth, hav lūsīd mōments when they hate themselves, even to occasions hwen thā hāt themselvz, ēvn tō okāzionally a suicide, for having become so deeply yonali ā sūisīd, fōr having bēkum sō dēpli enslaved by it or them. These lucid moments are enslāvd bī it ōr them. Thēz lūsīd mōments or given as an opportune time to begin thorough givn az an opōrtūn tīm tō bēgin thurō reformation. All should accept, and at once act rēfōrmāshon. Ōl shūd aksept, and at wunsakt upon, this opportunity. Then is the time to go to upon, this opōrtūniti. Then iz thē tīm tō gō tō a retreat, an asylum, where the physical system ā rētrēt, an asīlum, hwar thē fizikal sistem can be relatively relieved of the poison, and the kan bē relātivli rēlēvd ov thē pōizn, and thē

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will fortified to gradually call back as much as wil fôrtifid tō gradūali kôl bak az much az possible the degenerated manhood. No other narposibl thē dējenurāted manhūd. Nō uthur narcotic should be taken—such as opium or its dekotik shūd bē tākn —such az ôpium ôr its dērivatives morphin or heroin, or of cocain—all or rivātiz môrfin ôr herôin, ôr ov kôkân—ôl ôr any one of which being likely to complicate the eni wunov hwich bēing likli tō komplikāt thē efforts for reform. Consult only reputable regular efôrts fôr rēfôrm. Konsult ônli repūtābl regūlor physicians who are entirely free from all narcotic fizishanz hō or entirli frē from ôl norkotik habit. All indulging inebriates should ever after habit. Ôl induljing inēbriāts shūd evur aftur be fully shunned, also nearness to places where bē fūli shund, ôlsō nērnes tō plāsez hwar narcotic of any kind might possibly be obtained. norkotik ov eni kīnd mīt posibli bē obtānd.

It is far easier to wholly abstain from the use It iz for ēziur tō hōn abstān from thē ūs of narcotics than to endeavor to be a moderate ov norkotiks than tō endevor tō bē ā modurāt user of any of them—in fact, the only safety for ūzur ov eni ov them—in fakt, thē ônli sāfti fôr

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any person desiring to be full master of himself
eni pursn dēzīring tō bē fūl mastur ov himself
is in total abstinence from all narcotics. Touch not,
iz in tōtal abstinens from ōl norkotiks. Tuch not,
taste not, should be the inexorable determination
tāst not, shūd bē thē ineksorabl dēturmināshon
of every person, irrespective of age and condition.
ov evri pursn, irēspektiv ov āj and kondishon.



V

FIKSHON RĒDING IZ BĀNFŪL

FICTION is described in the Standard Dictionary as "a feigning or representing of that shonāri az "ā fāning ôr reprēzēnting ov that which is not true; a fabrication. A book of fiction hwich iz not trū; ā fabrikāshon. Ā bŭk ov fikshon is called a novel. Anything imaginary, counter-iz kôld ā novel. Enithing imajināri, kôntur-feit, false is termed fictitious, as a narrative, and fit, fôls iz turmd fiktishus, az ā narativ, and so on." "A false deduction; a feigned story; an sô on." "Ā fôls dēdukshon; ā fānd stôri; an account which is a product of mere imagination; akônt hwich iz ā produkt ov mēr imajināshon; a false statement; a prose work (not dramatic) of ā fôls stātment; ā prôz wurk (not dramatik) ov the imagination in narrative form; a story; a thē imajināshon in narativ fôrm; ā stôri; ā novel," reads the Century Dictionary. These novel," rēdz thē Sentūri Dikshonāri. Thēz definitions comport with the teaching of children definishonz kompôrt with thē tēching ov children in New York during the writer's youthful days, in Nū Yôrk dūring thē rītur'z yŭthful dāz,

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when "story telling" was dishonorable, and a sin. hwen "stōri teling" woz disonorābl, and a sin. Speakers in those days, in and out of the pulpit, Spēkurz in thōz dāz, in and ōt ov thē pulpit, did not tell so many fictitious stories as are now did not tel sō meni fiktishus stōriz az or nō heard, nor did people read so many fictitious books hurd, nōr did pēpl rēd sō meni fiktishus bŭks as are now read. az or nō red.

We have law against the making and circula-
Wē hav lô agenst thē māking and surkulā-
tion of fictitiŭs money. Why not a law against
shon ov fiktishus muni. Hwī not ā lô agenst
the making and circulation of false and mind-
thē māking and surkulāshon ov fōls and mīnd-
damaging books? Every person who passes small
damājing bŭks? Evri pursn hō pasez smōl
false coin or script is punishable by fine and im-
fōls kōin ōr skript iz punishābl bī fīn and im-
prisonment. Why should a law not deal even
priznment. Hwī shūd ā lô not dēl ēvn
more severely with everyone who writes, and he
mōr sēvērli with evriwun hō rītz, and hē
who scatters abroad, printed pages to the harm
hō skaturz abrōd, printed pājez tō thē horm

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of the minds of the youths and of the unwary
ov thē mindz ov thē yūthz and ov thē unwāri
of all ages? That such writings do immeasurable
ov ōl ājez? That such rītings dō imezūrābl
harm is flagrant. They do far more harm than
horm iz flāgrant. Thā dō for mōr horm than
does false money.
duz fōls muni.

At the dawn of history every community of
At thē dōn ov histori evri komūniti ov
mankind was permeated and controlled by fic-
mankīnd woz purmēated and kontrōld bī fik-
tion and its co-partner, superstition; and such is
shon and its kō-portnur, sūpurstishon; and such iz
the condition to-day of the people termed back-
thē kondishon tō-dā ov thē pēpl turmd bak-
ward, uncivilized, or but partially civilized; and,
word, unsivilizd, ōr but porshali sivilizd; and,
really, cannot we truthfully say as much, and as
rēli, kanot wē trūthfūli sā az much, and az
little, regarding every community of the present
litl, rēgording evry komūniti ov thē prezent
day which is called civilized, and which is yet quite
dā hwich iz kōld sivilizd, and hwich iz yet kwit
fully fiction-afflicted!
fūli fikshon-afflikted!

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Ignorance and superstition have been termed
Ignōrans and sūpurstishon hav bin turmd
twin relic of barbarism. These twin relic and
twin relik ov borborizm. Thēz twin relik and
superstition features exist to-day in all countries.
sūpurstishon fētūrz eksist tō-dā in ōl kuntriz.
There are large remnants of the old French,
Thar or lorj remnants ov thē ōld French,
English, Hollandish, German, African, and other
English, Holandish, Jurman, Afrikan, and uthur
country ignorance and superstition yet being
kuntri ignōrans and sūpurstishon yet bēing
handed down from parents to children, and being
handed dōn from parents tō children, and bēing
practiced by them in our own United States. They
praktist bī them in ōr ōn Ūnited Stāts. Thā
pertain both to the well and to the sick. They
purtān bōth tō thē wel and tō thē sik. Thā
range from Little Red Riding-hood, through the
rānj from Litl Red Rīding-hūd, thrū thē
ordinary ghost to voo-dooism and the hoo-doo,
ōrdinari gōst tō vō-dōism and thē hō-dō,
including witchcraft and necromancy. Sad in-
inklūding wichkraft and nekrōmansi. Sad in-
stances of these sins against the good sense of
stansez ov thēz sinz agenst thē gūd sens ov

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many of the citizens of the communities afflicted, meni ov thē sitizenz ov thē komūnitiz afflikted, and sins to the harm of those too weak in body and sinz tō thē horm ov thōz tō wēk in bodi and mind to resist, are apparent in all directions and mīnd tō rēzist, or aparent in ôl direkshonz of our country, more or less of the full reports ov ôr kuntri, mōr ôr les ov thē fūl rēpōrts of the details being printed in the local newspapers, ov thē dētālz bēing printed in thē lōkal nūzpāpurz, if not in the general press throughout the States. if not in thē jenural pres thrūōt thē Stāts. There is in this a continual reversion to or, rather, Thar iz in this ā kontinūal rēvurshon tō ôr, rathur, a perpetuation of the childlike minds with dis- ā purpetūāshon ov thē childlik mīndz with distorted imaginings as revealed by the dawn of tōrted imajiningz az rēvēld bī thē dōn ov history, as well as the innate love of fictitious histōri, az wel az thē ināt luv ov fiktishus mystery and awe-inspiring tales composed wholly misturi and ô-inspīring tālz kompōzd hōli of fiction and superstitious excitement! ov fikshon and sūpurstishus eksītment!

The folklore of every tribe, clan, and com-
Thē fōklōr ov evri trīb, klan, and ko-

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munity, throughout the ages since the dawn of mūniti, thrūōt thē ājez sins thē dōn ov history so far as explored, abounds with fictions histōri sō for az eksplōrd, abōndz with fikshonz which but show the narrowness, shallowness, and hwich but shō thē narōnes, shalōnes, and wretchedness of the undeveloped and generally rechednes ov thē undēvelōpt and jenurali undeveloping minds, or the hypnotized condition undēvelōping mīndz, ōr thē hipnōtīzd kondishon of the reasoning faculties of the peoples, when ov thē rēzning fakultiz ov thē pēplz, hwen any reason existed—all being bound down by the enī rēzn eksisted—ōl bēing bōnd dōn bī thē curses of fiction and superstition. kursez ov fikshon and sūpurstishon.

The superstition of these peoples, ancient and Thē sūpurstishon ov thēz pēplz, ānshent and modern, implicates religion in its fictitious meshes, modurn, implikāts rēlijon in its fiktishus meshez, and to the discredit of the latter. This should and tō thē diskredit ov thē latur. This shūd cause us to frequently examine ourselves, intro-kōz uz to frēkwentli eksamin ōrselvz, intrō-spektivli, and kritikali, that neither fiction nor

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superstition enter the least into our own religion.
sūpurstishon entur thē lēst intö ôr òn rēlijyon.

Fiction, the false and emotional, abounds to-
Fikshon, thē fōls and emōshonal, abōnds tō-
day in our midst in many phases, and to the great
dā in ôr midst in meni fāzez, and tō thē grāt
detriment of all the people.
detriment ov ôl thē pēpl.

Whatever is of value is of fact. Fiction is a
Hwotevur iz ov valū iz ov fakt. Fikshon iz ā
mischief maker continually, and in every sense.
mischēf mākur kontinūali, and in evri sens.
With and from facts we can reason from cause to
With and from fakts wē kan rēzn from kōz tō
effect, and from effect back to the cause. With
efekt, and from efekt bak tō thē kōz. With
and from fiction we, our minds, are in the air
and from fikshon wē, ôr mīndz, or in thē ar
without any fact, or stable standpoint from which
withōt eni fakt, ôr stābl standpōint from hwich
to reason; and as there is no reason in fiction, it
tō rēzn; and az thar iz nō rēzn in fikshon, it
is very unreasonable to deal with fiction in any way.
iz veri unrēznabl tō dēl with fikshon in eni wā.

Most homes have been and are being sadly
Mōst hōmz hav bin and or bēng sadli

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shadowed by fiction, and by not a little intermixed shadōd bī fikshon, and bī not ā litl inturmikst superstition. This is manifested in various ways: sūpurstishon. This iz manifested in vārius wāz: the numerous books of highly emotional fiction thē nūmurus bŭks ov hili ĕmōshonal fikshon distributed to children and older weak-minded distribūted tō children and ōldur wēk -mīnded people of all ages, daily, weekly, monthly, and at pēpl ov ōl ājez, dāli, wēkli, munthli, and at irregular intervals, in both cheap and expensive iregŭlor inturvalz, in bōth chēp and ekspensiv forms, some artistically illustrated with gaudy fōrms, sum ortistikali ilūstrāted with gōdi pictures which, like much of the subject matter, piktŭrz hwich, lik much ov thē subjekt matur, are of the Devil's own inspiration. Is the re- or ov thē Devil'z ōn inspirāshon. Iz thē rē- ligious press entirely free from such pernicious lijus pres entīrli frē from such purnishus work and influence?
wurk and inflūens?

Much of this very objectionable printing is

Much ov this veri objekshonābl printing iz producing in many readers' minds, in addition to prōdŭsing in meni rēdurz' mīndz, in adishon tō

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the foregoing charges, an unreasoning and unwarrantable spirit of agnosticism which is generally antābl spirit ov agnostisism hwich iz jenurali without cult or formulated belief, and often without kult ôr fôrmulāted bēlēf, and ôfn without even definite understanding of the words ôt ēvn definit undurstanding ov thē wurdz enunsiated. This might well be called the fiction enunsiated. This mīt wel bē kôld thē fikshon of unbelief in former teachings, or not well-organized ov unbēlēf in fôrmur tēchings, ôr not wel -ôrganized or formulated misbelief in former fictitious izd ôr fôrmulāted misbēlēf in fôrmur fiktishus teachings. It is somewhat of a rebound from tēchings. It iz sumhwot ov a rēbônd from certain religious teaching inculcated in youthful surtān rēlijus tēching inkulkāted in yūthful days and which has since appeared fictitious to dāz and hwich haz sins apērd fiktishus tō the victims and, perhaps, most of which may be thē viktims and, purhaps, mōst ov hwich mā bē thought fictitious according to modern estimates thôt fiktishus akôrding tō modurn estimāts and modes of reasoning and investigation. and mōdz ov rēzning and investigāshon.

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Fiction reading, the reading of books and of Fikshon rēding, thē rēding ov bŭks and ov all kinds of papers containing fictitious articles, ôl kīndz ov pāpurz kontāning fiktishus ortiklz, be they "church papers" or other, should be dis-bē thā "church pāpurz" ôr uthur, shŭd bē discontinued. kontinūd.

There is no good fiction, as there is no good Thar iz nō gŭd fikshon, az thar iz nō gŭd falsehood. Whatever is good is of fact susceptible fôlshŭd. Hwotevur iz gŭd iz ov fakt suseptibl ov proof or culturing to the reason. ov prôf ôr kultŭring tō the rēzn.

A reader of fiction, like all other perverts by Ā rēdur ov fikshon, lik ôl uthur purvurts bī the use of narcotics, soon becomes unfitted for thē ūs ov norkotiks, sōn bēkumz unfited fôr wholesome companionship, and for proper attention hōlsum kompanyonship, and fôr propur attention to business. The minds of fiction readers shon tō biznes. Thē mīndz ov fikshon rēdurz are continually on the hero of the last or of a or kontinŭali on thē hērō ov thē last ôr ov ā previous story—that role being assumed by him prēvyus stōri—that rōl bēing asŭmd bī him

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or her—and, if the earthly associations do not
ôr hur—and, if thē urthli asōsiashonz dō not
treat them accordingly, moroseness or anger fol-
trēt them akôrdingli, mōrōsnes ôr angur fol-
lows. Such readers are carried in mind away
ôz. Such rēdurz or karid in mīnd āwā
from their physical surroundings and into a new,
from thār fizikal surōndingz and intō ā nū,
unreal, unwholesome, and unwarrantable con-
unrēl, unhōlsum, and unwōrantabl kon-
dition which is harmful to them and to their asso-
dishon hwich iz hormful tō them and tō thār asō-
ciates in every sense.
siāts in evri sens.

The writer, in common with every other phy-
Thē rītur, in komon with evri uthur fi-
sician of long and large experience, has seen many
zishan ov lōng and lorj ekspēriens, haz sēn meni
individuals, and in some instances entire families,
individūalz, and in sum instansez entīr familiz,
practically ruined in mind, health, and business
praktikali rūind in mīnd, helth, and biznes
by fiction reading. Much of the nights were
bī fikshon rēding. Much ov thē nīts war
passed in this vice, with shallow breathing, cramped
past in this vis, with shalō brēthing, krampt

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shoulders, with brain and heart excited by the shōldurz, with brān and hort eksited bī thē story, until fatigue and perverted system pre-stōri, until fātēg and purvurted sistem prē-vented sleep; and the next day there was little vented slēp; and thē nekst dā thar woz litl of appetite, with little of vigor of mind and ov apētīt, with litl ov vigor ov mīnd and body and less of inclination for work or for proper bodi and les ov inklināshon fōr wurk ōr fōr propur peace in the family. Both bodies and minds were pēs in thē famili. Bōth bodiz and mīndz war in perverse condition from the combined unwhole-in purvurs kondishon from thē kombind unhōl-somenesses of the dissipation. Such pernicious sumnezez ov the dispāshon. Such purnishus conditions, even in moderate degree, cannot be kondishonz, ēvn in modurāt dēgrē, kanot bē continued with impunity.
kontinūd with impūniti.

The person who discovers a hero or a heroine
The pursn hō diskuvurz ā hērō ōr ā herōin
in the life of a neighbor has found a real stimulus
in thē lif ov ā nābōr haz fōnd ā rēl stimūlus
to his own better living and satisfaction which no
tō hiz ōn betur living and satisfakshon hwich nō

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unreal emotional hero or heroine does or can give.
unrēl ēmōshonal hērō ōr herōin duz ōr kan giv.

Fiction does not bring introspection and better-

Fikshon duz not bring intrōspekshon and beturment of the character of the reader—it only ment ov thē karaktur ov thē rēdur —it ōnli carries the mind into an unreal and silly emotional kariz thē mīnd intō an unrēl and sili ēmōshonal condition that is detrimental to correct thinking kondishon that iz detrimental tō kōrekt thinking and to the introspection that should be the daily and tō thē intrōspekshon that shūd bē thē dāli habit of every person as a basis for a continual habit ov evri pursn az ā bāsis fōr ā kontinūal spirit of prayer for yet better attainments. All spirit ov praur fōr yet betur atānments. Ōi this, and much more, is lost in the time passed this, and much mōr, iz lōst in thē tīm past in fiction reading which, like narcotics, but in in fikshon rēding hwich, lik norkotiks, but increases and deepens the desire for and the habit krēses and dēpenz thē dēzīr fōr and thē habit of fiction dissipation.
ov fikshon dispāshon.

Readers would best confine their reading to
Rēdurz wūd best konfīn thār rēding tō

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authentic history, ancient, modern, political, so-
ôthentik histōri, ānshent, modurn, pōlitikal, sō-
cial—the modern forms, not forgetting to charge
shal—thē modurn fōrmz, not fōrgeting tō chorj
fiction and narcotics with the decline and fall of
fikshon and norkotiks with thē dēklīn and fōl ov
iniquitous nations and people.
inikwitus nāshonz and pēpl.

The study of nature, and of natural history
Thē studi ov nātūr, and ov natūral histōri
are of the most interesting and valuable kind
or ov thē mōst inturesting and valūabl kind
for diversion and recreation from all of the more
fōr divurshon and rekrēāshon from ôl ov thē mōr
necessary and serious labors of life. Herein dwells
nesesāri and sērius lāborz ov lif. Hērīn dwelz
the opportunity to cultivate the neglected powers
thē oportūniti tō kultivāt thē neglekted pōurz
of observation and insight of the wonders of
ov obzurvāshon and insīt ov thē wundurz ov
life, growth, decline, and death. All this can be
līf, grōth, dēklīn, and deth. Ôl this kan bē
carefully and thoroughly observed and studied in
karfuli and thurōli obzurvd and studid in
the lot surrounding one's own house during the
thē lot surōnding wun'z ōn hōs dūring thē

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spring and summer, and in the air and grand
spring and sumur, and in thē ar and grand
astronomic displays in the skies during winter.
astrōnomik displāz in thē skīz dūring wintur.
Every child should be reared to appreciate all of
Evri child shūd bē rērd tō aprēshiāt ōl ov
the wonders of nature and to carefully observe,
thē wundurz ov nātūr and tō karfūli obzurv,
and to conform to, nature's laws in his and her
and tō konfōrm tō, nātūr'z lōz in hiz and hur
own person and surroundings.
ōn pursn and surōndings.

The Holy Bible should be read more than any
Thē Holī Bībl shūd bē red mōr than eni
other book. It is by far the greatest classic known
uthur bŭk. It iz bī for thē grātest klasik nōn
to mankind. In it one can not only lose the
tō mankind. In it wun kan not ōnli lōz thē
troubles of life, but lose his selfishness as well
arublz ov lif, but lōz hiz selfishnes az wel
while finding his best interest in this life, and for
hwīl finding hiz best inturest in this lif, and for
the life to come.
thē lif tō kum.

Why spend, worse than waste, time in reading
Hwī spend, wurs than wāst, tīm in rēding

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about fictitious characters when there are in
abōt fiktishus karakturz hwen thar or in
reality far more interesting and many fold more
rēaliti for mōr inturesting and meni fōld mōr
valuable ones for your study in the flesh, prob-
valūabl wunz fōr yūr studi in thē flesh, prob-
ably in those of your long-time acquaintance
ābli in thōz ov yūr lōng-tīm akwāntans
whom you know imperfectly, and in whom a little
hōm yū nō impurfektli, and in hōm ā litl
more study with new thought and in new light
mōr studi with nū thōt and in nū lit
would bring out phasez of character not only
wūd bring ōt fāzez ov karaktur not ōnli
new to you, but of incalculable value to you.
nū tō yū, but ov inkalkūlabl valū tō yū.
Surely, the most interesting and valuable study
Shūrli, thē mōst inturesting and valūabl studi
of and for man is the study of mankind, your
ov and fōr man iz thē studi ov mankind, yūr
neighbors, in the right spirit and with fraternal
nāborz, in thē rīt spirit and with frāturnal
motive.
mōtiv.

Some teachers have advocated, and held, story-
Sum tēchurz hav advōkāted, and held, stōri -

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telling seances with children "to stimulate their
teling sēansez with children "tō stimŭlāt thār
imaginations." Here is a confession of ignorance
imajināshonz." Hēr iz ā konfeshon ov ignōrans
regarding the nature and the needs of children.
rēgording thē nātūr and thē nēdz ov children.
There is great harm in efforts to stimulate or
Thar iz grāt horm in eforts tō stimŭlāt ōr
excite the imagination, as the child naturally pos-
eksīt thē imajināshon, az thē chīld natūrali pos-
sesses too much of it. The average teacher and
sesesz tō much ov it. Thē avurāj tēchur and
the average parent would do well to take prac-
thē avurāj parent wūd dō wel tō tāk prak-
tical instruction courses in the study of the
tikal instrukshon kōrsez in thē studi ov thē
nature and necessities of children—courses to
nātūr and neseditiz ov children—kōrsez tō
cultivate and properly develop their observing and
kultivāt and propurli develōp thār obzurving and
reasoning powers, and to hold down the imagin-
rēzning pōurz, and tō hōld dōn thē imajin-
ative to await reason and good judgment. Only
ātiv tō āwāt rēzn and gūd jujment. Ōnli
thus can the dissatisfaction with the ordinary
thus kan thē disatisfakshon with thē ōrdinari

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routine of life, and the undue emotional tendency,
rōtēn ov lif, and thē undū ēmōshonal tendensi,
be kept under control of the disciplined will.
bē kept undur kontrōl ov thē disiplind wil.

The proper teaching and dealing with children
Thē propur tēching and dēling with children
is the most important work under the sun—and
iz thē mōst impōrtant wurk undur thē sun—and
to what wretchedly poor and lamentably indifferent
tō hwot rechedli pōr and lamentabli indifurent
teachers have the most of the children been com-
tēchurz hav thē mōst ov thē children bin kom-
mitted, many to thair ruination!
ited, meni tō thār rūināshon!

Are the school boards deserving of the same
Or thē skōl bōrdz dēzurving ov thē sām
adjectives? Yes, and stronger ones! Are there
adjektivz? Yes, and strōngur wunz! Or thar
better men in the districts, or readily obtainable,
betur men in thē distrikts, ôr redili obtānābl
for this sacred work? In many districts, yes, but
fôr this sākred wurk? In meni distrikts, yes, but
very few are worthy of the position from the
veri fū or wurthi ov thē pōzishon from thē
faulty teaching they received; and, possibly,
fōlti tēching thā rēsēvd; and, posibli,

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those of more initiative and accumulated knowl-
thōz ov mōr inishiātiv and akūmūlāted nol-
edge have been so outspoken against those in
ej hav bin sō ōtspōkn agenst thōz in
office that they cannot be elected! So long as the
ōfis that thā kanot bē ēlekted! Sō lōng az thē
school board, and examining board, do not pos-
skōl bōrd, and eksamining bōrd, dō not pos-
sess proper reasoning and educational faculties
ses propur rēzning and edūkāshonal fakultiz
all would-be teachers will continue to get certifi-
ōl wūd-bē tēchurz wil kontinū tō get surtifi-
cates; and they will all look alike to the other
kāts; and thā wil ōl lūk alik tō thē uthur
board unless some of its members have sons or
bōrd unles sum ov its membrurz hav sunz ōr
daughters who are "crazy" for the position!
dōturz hō or "krāzi" fōr thē pōzishon!

What is the remedy? Every voter should

Hwot iz thē remedi? Evri vōtur shūd
think more of the inherent right of every child,
think mōr ov thē inhērent rīt ov evri chīld,
and more of hiz, and her, ballot. They should
and mōr ov hiz, and hur, balot. Thā shūd
work for the nomination and election of the
wurk fōr thē nomināshon and ēlekshon ov thē

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most learned and intelligent people in the district
mōst lurned and intelijent pēpl in thē distrikt
for members of the school board, and all should
fōr membrurz ov thē skōl bōrd, and ōl shūd
take a live interest in the choice of examiners.
tāk ā liv inturest in thē chōis ov eksaminurz.
Only abstainers from all narcotics, and the most
Ōnli abstānurz from ōl norkotiks, and thē mōst
thoughtful and religious officers, should be chosen.
thōtfūl and rēlijus ōfisurz, shūd bē chōzn.
Every person should study into the truthful teali-
Evri pursn shūd studi intō thē trūthfūl rēali-
ties of life, and to be equal to a good, honest
tiz ov lif, and tō bē ēkwal tō ā gūd, onest
position in his community and district; should
pōzishon in hiz komūniti and distrikt; shūd
study the true needs of the district carefully, and,
studi thē trū nēdz ov thē distrikt karfūli, and,
if every interest is not being thoughtfully and
if evri inturest iz not bēing thōtfūli and
properly conserved, a public meeting should be
propurli konsurvđ, ā publik mēting shūd bē
called and changes and improvements free from
kōld and chānjez and imprōvments frē from
all fiction and neglect should be brought about.
ōl fikshon and neglekt shūd bē brōt abōt.

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If citizens of each Public School district
If sitizens ov ēch Publik Skōl dīstrikt
would cast off all fiction and do each his duty,
wūd kast ôf ôl fikshon and dô ēch hiz dūti,
the entire Nation would soon blossom in purity
thē entīr Nāshon wūd sōn blosom in pūriti
and righteousness like a beautiful spring morning.
and rītyusnes lik ā būtifŭl spring mōrning.

The college, university, or other educational
Thē kolej, ūnivursiti, ôr uthur edŭkāshonal
institution which requires novel reading in its
institūshon hwich rēkwīrz novel rēding in its
“literary” course, except for demonstrating the
“liturāri” kōrs, eksept fôr demonstrāting thē
falsity of the subject, is committing a crime that
fōlsiti ov thē subjekt, iz komiting ā krīm that
should cause the recall home of all students upon
shūd kōz thē rēkōl hōm ov ôl stūdents upon
whom such course is imposed.
hōm such kōrs iz impōzd.

It is suggested that the reader consider the
It iz suggested that thē rēdur konsidur thē
very few, if any, prominent and useful people of
veri fū, if enī, prominent and ūsful pēpl ov
his acquaintance who have been continuous fic-
hiz akwāntans hō hav bin kontinūus fik-

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tion readers. An occasional uncertain American shon rēdurz. An okāsyonal unsurtān Amerikan preacher is somewhat of a fiction monger, and prēchur iz sumhwot ov a fikshon mungur, and so with an occasional holder of public office; but sō with an okāzyonal hōldur ov publik ôfis; but they are of the dreamy, poor class whom you do thā or ov thē drēmi, pör klas hōm yū dō not want to choose as a friend on account of their not wōnt tö chöz az ā frend on akōnt ov thār want of stability and continuity; also, consider wōnt ov stābiliti and kontinūiti; ôlsō, konsidur their families, their children particularly. thār familiz, thār children portikūlorli.

In all busy, successful lives there has been no
In ôl bizi, suksesful livz thar haz bin nō time for fiction reading. Herein lies a suggestion tīm fôr fikshon rēding. Hērin liz ā sugjestyon to parents, to interest and keep their children tö parents, tö inturest and kēp thār children busy other ways that will be productive of good bizi uthur wāz that wil bē prōduktiv ov gūd to them, rather than harm. tö them, rathur than horm.

Childrens' characters and lives have been
Childrenz' karakturz and livz hav bin

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ruined in large numbers by the reading of fiction.
rūind in lorj numburz bī thē rēding ov fikshon.

A willful child requires skillful training of the

A wilfūl child rēkwīrz skilfūl trāning ov thē reasoning power and of the judgment for the rēzning pōur and ov thē jujment fōr thē proper balancing of the will. Fiction reading only propur balansing ov thē wil. Fikshon rēding ōnli confirms and fixes the selfishness and the childish konfurmez and fiksez thē selfishnes and thē childish stubborn will to the ruin of the possessor.
stuburn wil tō thē rūin ov thē posesor.

The uncontrollable wills of many boys and

Thē unkontrōlābl wilz ov meni bōiz and girls are traceable directly to the vice of fiction gurlz or trāsibl dīrektli tō thē vīs ov fikshon reading. The highly wrought fictitious notions of rēding. Thē hili rōt fiktishus nōshonz ov hero, and heroine, who committed suicide have hērō, and herōin, hō komited sūisid hav been imitated in real life by emotional children; bin imitāted in rēl līf bī ēmōshonal children; even far less rash acts of the fictitious hero have ēvn for les rash akts ov thē fiktishus hērō hav been the cause of producing the death act in bin thē kōz ov prōdūsing thē deth akt in

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many victims! Highway robbery, burglary, and meni viktimz! Hīwā roburi, burglari, and all grades of other thieving and worse acts, in-ōl grādz ov uthur thēving and wurs akts, including murder, have been other of the many klūding murdur, hav bin uthur ov thē meni pernicious effects of fiction, in addition to yet purnishus efekts ov fikshon, in adishon tō yet others that have been previously mentioned, and uthurz that hav bin prēvyusli menshond, and that could readily be called to mind of persons of that kūd redili bē kōld to mind ov pursnz ov good powers of observation.
gūd pōurz ov obzurvāshon.

Germany has been ranked as the country with Jurmani haz bin rankt az the kuntri with the highest record of children suicides. This the hiest rekōrd ov children sūisīdz. This high rate there has been attributed to the stress hī rāt thar haz bin atribūted tō thē stres of the school requirements. The writer here, as ov thē skōl rēkwīrments. Thē rītur hēr, az in many other instances, laments the omission of in meni uthur instansez, lāments thē ōmishon ov fiction reading, and of the use of beer and wine, fikshon rēding, and ov thē ūs ov bēr and wīn,

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by these boys and girls, as probable and strong
bī thēz bōiz and gurlz, az probabl and strōng
factors in the cause of such dire results. Here is
faktōrz in thē kōz ov such dīr rēzults. Hēr iz
another instance of the great inaccuracy of sta-
anuthur instans ov thē grāt inakūrāsi ov stā-
tistics; where the chronicler omits, does not know,
tistiks; hwar thē kroniklur ōmits, duz not nō,
has been misinformed, or willfully misrepresents!
haz bin misinfōrmd, ōr wilfūli misreprēzents!
Intoxication of small children in German schools
Intoksikāshon ov smōl children in Jurman skōlz
has been recently reported!
haz bin rēsēntli rēpōrted!

Death certificates are often misleading and un-
Deth surtifikāts or ōfn mislēding and un-
truthful. How many readers of these pages know
trūthfūl. Hō meni rēdurz ov thēz pājez nō
from personal observation that many persons died
from pursnal obzurvāshon that meni pursnz dīd
from tobacco and alcohol, or other vicious habits,
from tōbakō and alkōhōl, ōr uthur vishus habits,
when the death certificates and the newspapers
hwen thē deth surtifikāts and thē nūzpāpurz
gave the cause as some common disease as heart,
gāv thē kōz az sum komon disēz az hort,

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stomach, liver, kidney, or other affection not now stumak, livur, kidni, ôr uthur afekshon not nō acceptable to the health authorities? For suicides akseptābl tō thē helth ôthôritiz? Fôr suisīdz the cause was often written as "poor health and thē kôz woz ôfn ritn az "pôr helth and despondency!" All contributory causes should dēspondensi!" Ôl kontribütōri kôzez shūd be named in extended form.
bē nāmd in ekstended fôrm.

Modern fiction, as well as that of the earliest
Modurn fikshon, az wel az that ov thē urliest history which was circulated only by voice to ear, histōri hwich woz surkulāted ōnli bī vōis tō ēr, has put, and held, untold millions of people into haz put, and held, untōld milyunz ov pēpl intō frenzied conditions unfit for reasoning; and it, frenzid kondishonz unfit fôr rēzning; and it, the fiction, has been of no practical benefit to thē fikshon, haz bin ov nō praktikal benēfit tō anyone other than those who have made filthy eniwun uthur than thōz hō hav mād filthi gain from their victims!
gān from thār viktimz!

The call of the child to its mother or friend
Thē kōl ov thē child tō its muthur ôr frend

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to "tell a story" may be but the beginning of a
tō "tel ā stōri" mā bē but thē bēgining ov ā
habit of emotional excitement that has already
habit ov ĕmōshonal eksitment that haz ōlredi
deflected the young mind from the correct current
dēflektd thē yung mīnd from thē kōrekt kurent
of thought and desire into devious channels that,
ov thōt and dēzīr into dēviūs chanelz that,
unless soon checked and trained aright, may
unles sōn chekt and trānd ārīt, mā
entail a life of wretchedness and woe like that of
entāl ā lif ov rechednes and wō lik that ov
the large mass of mankind so sadly existent to-day!
thē lorj mas ov mankind sō sadli eksistent tō-dā!



VI

THĒ MARĀJ OV THĒ UNFIT

MANY generations before the great investigations and writings of Charles Darwin in England, shonz and rītings ov Chorlz Dorwin in England, tillers of the soil observed the utility of the tilurz ov thē sōil obzurvd thē ūtiliti ov thē principle of the careful selection of seed to plant prinsipl ov thē karful selekshon ov sēd tō plant for the succeeding crop for food.
fōr thē suksēding krop fōr fōd.

This most important principle was early inculcated on the minds of the children of both sexes, as all then participated in the work of seksez, az ôl then portisipāted in thē wurk ov gathering the matured crop, and in planting for gathuring thē mātūrd krop, and in planting fōr the new, the two most important events.
thē nū, the tō mōst impōrtant ēvents.

Later, the corn husking bees became popular
Lātur, thē kōrn husking bēz bēkām popūlor
with the old people of both sexes as well as with
with thē ōld pēpl ov bōth seksez az wel az with

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the younger ones; and all were, here as at their
thē yungur wunz; and ôl war, hēr az at thār
several homes, enjoined to throw all likely ears of
several hōmz, enjōind tō thrō ôl likli ērz ov
the largest and most prolific stalks into a pile by
thē lorjest and mōst prōlifik stōkz intō ā pīl bī
themselves, from which the seed corn could more
themselvz, from hwich thē sēd kōrn kūd mōr
readily be chosen.
redili bē chōzn.

The young people were also taught to select
Thē yung pēpl war ôlsō tōt tō sēlekt
and to properly care for the best potatoes; and
and tō propurli kar fōr thē best pōtātōz; and
from observing the fathers' work they learned to
from obzurving thē fothurz' wurk thā lurnd tō
choose the best quality of wheat, oats, rye, hay,
chōz thē best kwoliti ov hwēt, ôts, rī, hā,
and other crop seeds.
and uthur krop sēdz.

This principle of selecting the largest and
This prinsipl ov sēlekting thē lorjest and
most prolific seed was, also, inculcated and carried
mōst prōlifik sēd woz, ôlsō, inkulkāted and karid
forward to the succeeding generations by the
fōrword tō the suksēding jenurāshonz bī thē

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mothers' injunction to their children to watch the muthurz' injunkshon tō thār children tō woch thē domestic fowls, and to carefully preserve the dōmestik fōlz, and tō karfūli prēzurv thē largest eggs of the largest hens for the prospective lorjest egz ov thē lorjest henz fōr thē prospektiv brood of the first hen desiring to remain on the brōd ov thē furst hen dēziring tō remān on thē nest. Some mothers were observing enough to nest. Sum muthurz war obzurving ēnuf tō designate for conservation the eggs of the hens dēzignāt fōr konsurvāshon thē egz ov thē henz with the most desirably colored plumage. with thē mōst dēzīrabli kulurd plūmāj.

As the boys grew larger their observing and Az thē bōiz grū lorjur thār obzurving and reasoning powers were cultivated regarding the rēzning pōurz war kultivāted rēgording thē best qualities of the larger animals of their re-best kwolitiz ov thē lorjur animalz ov thār rē-spective farms to be preserved in the increase. spektiv formz tō bē prēzurvd in thē inkrēs.

Little, if any, consideration and injunction, Litl, if eni, konsidurāshon and injunkshon, however, regarding the proper choice of the life-höevur, regording thē propur chōis ov thē lif

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mates for the young men and women were entered māt̃z fôr thē yung men and wimen war enturd upon, or even mentioned further than in an ab-upon, ôr ēvn menshond furthur than in an absurd, and jesting, spirit!
surd, and jesting, spirit!

This most important question of mating the
This mōst impōrtant kwestyon ov māting thē human sexes has everywhere, both in town and hūman seksez haz evrihwar, bōth in tōn and country, been left to the momentary sexual inkuntri, bin left tō thē mōmentāri seksūal instinct rather than to reason; and also to chance stinkt rathur than to rēzn; and ôlsō tō chans meetihgs, or meetings by appointment and by mētings, ôr mētings bī apōintment and bī themselves alone, which improprieties have often themselvz ālōn, hwich imprōprietiz hav ôfn been the cause of much mischief. It is neither bin thē kōz ov much mischēf. It iz nēthur rational nor wise to leave the average young man rāshonal nôr wīz tō lēv thē avurāj yung man and woman together by themselves. The mother and wūman tōgethur bī themselvz. Thē muthur of the young woman, at least, should always be ov thē yung wūman, at lēst, shūd ôlwāz bē

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present at such meetings, and be taken into their prezent at such mētings, and bē tākn intō thār deliberations; and all mating proposals should be dēliburāshonz; and ōl māting prōpōsals shūd bē submitted in good time to the four parents, and submitted in gūd tīm tō thē fōr parents, and should receive their full sanction. Long court-shūd rēsēv thār fūl sankshon. Lōng kōrt-ships are objectionable in many ways, and should ships or objekshonabl in meni wāz, and shūd be discouraged by all; as should hasty marriages bē diskurājd bī ōl; az shūd hasti marājez without reasonable acquaintance and consideration rēznabl akwāntans and konsidurātion by all members of both families. shon bī ōl membruz ov bōth familiz.

Much foolish alienation of neighboring families

Much fōlish ālyenāshon ov nāboring familiz from minor causes has driven the young people from mīnor kōzez haz drivn thē yung pēpl to an inconvenient distance from home to become tō an inkonvēnyent distans from hōm tō bēkum entranced by comparative strangers with whom, entranst bī komparātiv strānjurz with hōm, after marriage, both contracting parties have too aftur marāj, bōth kontrakting portiz hav tō

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often suffered many years of repentance from later
ôfn sufurd meni yērz ov rēpentans from lātur
discovery of incompatibility of temper, inclina-
diskuvuri ov inkompatibiliti ov tempur, inklinā-
tions, or of mental, moral, or physical weakness,
shonz, ôr ov mental, mōral, ôr fizikal wēknes,
insanity or perversion!
insaniti ôr purvurshon!

The moral of this misery is that far more care-

Thē mōral ov this mizuri iz that for mōr kar-
ful thought, observation, and discrimination are
fûl thôt, obzurvāshon, and diskrimināshon or
necessary in the choosing of a wife or husband than
nesesāri in thē chōzing ov ā wif ôr huzband than
is given to the mating of cattle on the farm.
iz givn tō thē māting ov katl on thē form.
With carefully thoughtful cattle-mating, however,
With karfûli thôtful katl-māting, hōevur,
a wonderful advance and improvement in develop-
ā wundurfûladvans and imprövment in dēvelop-
ment has been brought about in every sense,
ment haz bin brôt abôt in evri sens,
which has contributed largely to the credit of
hwich haz kontribüted lorjli tō thē kredit ov
those most active in the work, also to the State
thōz mōst aktiv in thē wurk, ôlsō tō thē Stāt

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and General Government, for insight and judgment and Jenural Guvurnment, fôr insīt and judgment. But what lamentable lack of insight and ment. But hwot lamentabl lak ov ĩnsīt and judgment has been manifested regarding the proper judgment haz bin manifested rēgording thē propur mating of the young people! Are not people, māting ov thē yung pēpl! Or not pēpl, posterity, of far greater significance than cattle? posteriti, ov for grātur signifikans than katl? Is not the proper mating of people a most important government question? Iz not thē propur māting ov pēpl a mōst important guvurnmental kwestyon?

What a sad commentary on mankind, that
Hwot ā sad komentāri on mankīnd, that
herein, with the too general habit of illicit thought
hērin, with thē tō jenural habit ov ilisit thôt
and hasty action among themselves, the young
and hāsti akshon amung themselvz, thē yung
people have been permitted in increasing numbers
pēpl hav bin purmitted in ĩnkřesing numburz
to rush along into all kinds of improper associations,
tō rush alōng intō ōl kīndz ov ĩmpropur asōsiā-
tions, and to form alliances without wise thought
shonz, and tō fōrm aliānsez withōt wīz thôt

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of the probable results, often to the horrible
ov thē probabl rēzults, ôfn tō thē hōribl
abyss of lost manhood and womanhood of many
abis ov lōst manhūd and wūmanhūd ov meni
to themselves, and to the degeneracy of most, or
tō themselvz, and tō thē dējenurāsi ov mōst, ôr
all, of the children born to them!
ôl, ov thē children bōrn tō them!

There has been a lamentable increase of de-
Thar haz bin ā lamentabl inkrēs ov dē-
generacy in the children born during the last few
jenurāsi in thē children bōrn dūring thē last fū
years. Many of apparent good health for a time
yērz. Meni ov aparent gūd helth fôr ā tīm
have been found to possess serious defects in mind
hav bin fōnd tō poses sērius dēfekts in mind
and body, and subjects for asylums later.
and body, and subjekts for asilumz lātur.

Children and youths with mental deficiency

Children and yūthz with mental dēfishensi
are becoming alarmingly numerous, and they, in
or bēkuming alormingli nūmurus, and thā, in
addition to those of other ages, are a serious
adishon tō thōz ov uthur ājez, or ā sērius
menace to the human race, in addition to the
menās tō thē hūman rās, in adishon tō thē

FIKSHONZ RŪINING MANKĪND

great horde of children and older people criminally
grāt hōrd ov children and ōldur pēpl kriminali
inclined, even those in authority!
inklīnd, ēvn thōz in ōthōriti!

Civilization—composed of those people who
Sivilizāshon—kompōzd ov thōz pēpl hō
have held themselves to well-developed and health-
hav held themselvz tō wel -develōpt and helth-
ful minds and bodies free from narcotics of all
fūl mīndz and bodiz frē from norkotiks ov ōl
kinds, living in this generation with the best of
kindz, living in this jenurāshon with thē best ov
their conservations from the past—has a most
thār konsurvāshonz from thē past—haz ā mōst
noteworthy and important question to settle or,
nōtwurthi and impōrtant kwestyun tō setl ōr,
rather, an evil combination of conditions to meet,
rathur, an ēvil kombināshon ov kondishonz tō mēt,
and with which to deal. These conditions are
and with hwich tō dēl. Thēz kondishonz or
even worse than those which caused the decline,
ēvn wurs than thōz hwich kōzd thē dēklīn,
disruption, and fall of the great dynasties of
disrupshon, and fōl ov thē grāt dīnastiz ov
ancient history!
ānshent histōri!

THE MARĀJ OV THE UNFIT

The habits of many of our people to-day, at
Thē habits ov meni ov ōr pēpl tō-dā, at
home and of many of our legislators and other pub-
hōm and ov meni ov ōr lejislātōrz and uthur pub-
lic officers, to our shame and humiliation, be it said,
lik ōfisurz, tō ōr shām and hūmiliāshon, bē it sed,
are like those of the leaders of ancient times who,
or lik thōz ov thē lēdurz ov ānshent tīnz hō,
from their successes in accumulating wealth and
from thār suksesez in akūmulāting welth and
power, sank deeper and deeper into the worship
pōur, sank dēpur and dēpur intō thē wurship
of mammon, gluttony, harlotry, degenerating
ov mamon, glutni, horlotri, dējenurāting
beverages, and the naturally resulting diseases,
bevurājez, and thē natūrali rēzulting disēzez,
until they and their governments became so weak-
until thā and thār guvurnments bēkām sō wēk-
ened as to complete the decay within themselves,
end az tō komplēt thē dēkā within themselvz,
or to be readily overthrown by their enemies who
ōr tō bē redili ōvurthrōn bī thār enemiz hō
were not at that time so fully degenerated as
war not at that tīm sō fūli dējenurāted az
themselves!
themselvz!

FIKSHONZ RÜINING MANKĪND

When we read of the great and really wonderful ruins that have been exhumed and explored
fūl rūins that hav bin ekshūmd and eksplōrd
in later years in Egypt, in the far East, in Greece,
in lātur yērz in Ējipt, in thē for Ēst, in Grēs,
and Rome, also those of the prehistoric peoples
and Rōm, ōlsō thōz ov thē prēhistōrik pēplz
of Central and South America, Peru particularly,
ov Sentral and Sōth Amerika, Pērū portikūlorli,
we marvel at the decay of people so well established
wē morvel at thē dēkā ov pēpl sō wel established
as to accomplish so much, in buildings of
lisht as tō akomplish sō much, in bildings ov
such magnitude and beauty.
such magnitūd and būti.

We have little, if any, definite knowledge that
Wē hav litl, if eni, definit nolej that
any of those peoples—who constructed such wonderful
eni ov thōz pēplz —hō konstruktēd such wonderfully
great buildings which required great
durfūli grāt bildingz hwich rēkwīrd grāt
scientific skill to plan, with wonderful strength and
sientifik skil tō plan, with wundurfūl strength and
precision to execute the plans—had such strongly
prēsizyon tō eksēkūt thē planz—had such strōngli

THE MARĀJ OV THE UNFIT

disrupting and degenerating inebriants as American disrupting and dējenurāting inēbriants az Americans are now seeing so much used in tobacco and kanz or nō sēing sō much ūzd in tōbakō and alcoholic beverages. If they suffered from the alkōhōlik bevurājez. If thā sufurd from thē vitiating diseases now abroad in our land—and, vishāting disēzez nō abrōd in ōr land—and, in fact, abroad in every country, at least in those in fakt, abrōd in evri kuntri, at lēst in thōz called "civilized"—the few remains of their bones, kōld "sivilīzd" —thē fū rēmānz ov thār bōnz, remaining under the most favorable conditions for rēmāning undur thē mōst fāyurabl kondishonz fōr preservation for our inspection, are not in condiprezurvāshon fōr ōr inspekshon, or not in kondition to show definitely different diseases, if any shon tō shō defīnitli difurent disēzez, if enī well-marked disease at all. But all bones are wel-morkt disēz at ōl. But ōl bōnz or readily perishable when exposed to nature's redili perishābl hwen ekspōzd tō nātūr'z processes of decay, and we may well include in prosesez ov dēkā, and wē mā wel inklūd in the causes of the decay of those ancient peoples thē kōzez ov thē dēkā ov thōz ānshent pēplz

FIKSHONZ RÜINING MANKIND

all of the demoralizing and degenerating causes
ôl ov thē dēmôralizing and dējenurāting kôzez
that are undermining the nations of the present
that or undurmining thē nāshonz ov thē prezent
day; and all should well consider the remedy.
dā; and ôl shūd wel konsidur the remedi.

It behooves every voter to consider well his
It bēhōvz evri vōtur tō konsidur wel hiz
ballot, that we may have only clean and upright
balot that wē mā hav ōnli klēn and uprit
legislators in the future, who will enact laws that
lejislatōrz in thē fūtūr, hō wil enakt lōz that
shall stop the increase of degenerates and sup-
shal stop thē inkreš ov dējenurātz and su-
press all existing kinds of malefactors. Our
pres ôl eksisting kīndz ov malēfaktōrz. Ōr
churches and would-be reformers should be incited
churchez and wūd -bē rēfōrmurz shūd bē insited
to, and sustained in, greater efficiency for this
tō, and sustānd in, grāter efishensi fōr this
result, as this is a Christian Nation in sentiment
rēzult, az this iz ā Kristyan Nāshon in sentiment
and laws; and it should be so sustained.
and lōz; and it shūd bē sō sustānd.

No person, male or female, should be permitted
Nō pursn, māl ôr fēmāl, shūd bē purmited

THE MARĀJ OV THE UNFIT

to beget children who is defective physically
tō bēget children hō iz dēfektiv fizikali
from disease, or defective morally or mentally.
from disēz, ōr defektiv mōrali ōr mentali.
All such persons should be thoroughly unsexed.
Ōl such pursnz shūd bē thurōli unsekt.
Statistics of our penal and eleemosynary institu-
Stātistiks ov ōr pēnal and ēlēmosināri institū-
tions, of many special grades both public and
shonz, ov menī speshal grādz, bōth publik and
private, show a large and increasing number who
privāt, shō ā lorj and inkrēsing numbur hō
should be at once placed under the ban of thor-
shūd bē at wuns plāst undur thē ban ov thur-
ough sterilization by unsexing. Then all those
ō sterilizāshon bī unseksing. Then ōl thōz
who, after serving their terms of probation on a
hō, aftur surving thār turmz ov prōbāshon on ā
State farm, and who could make their living and
Stāt form, and hō kūd māk thār living and
could give assurance of living honorable lives,
kūd giv ashūrans ov living onorabl livz,
might be permitted to marry among their own
mīt bē purmited tō mari amung thār ōn
class, with desire to make home enjoyable.
klas, with dēzīr tō māk hōm enjōiable.

FIKSHONZ RŪINING MANKĪND

It would have been much to the credit of
It wūd hav bin much tō thē kredit ov
Greece had she adopted the suggestions of her
Grēs had shē adopted thē sugjestyons ov hur
renowned philosopher, Plato, regarding marriage,
rēnōnd filosōfur, Plātō, rēgording marāj,
and the "putting away" of those who could be
and thē "pūting āwā" ov thōz hō kūd bē
nothing but a curse to their community and
nuthing but ā kurs tō thār komūniti and
nation. But Greece was not a Christian country.
nāshon. But Grēs woz not ā Kristyan kuntri.

Celibacy may be, and in many instances is,
Selibasi mā bē, and in meni instansez iz,
both honorable and for the public good. There
bōth onorabl and fōr thē publik gūd. Thar
are, and have been, however, too many unsexed
or, and hav bin, hōevur, tō meni unseks
celibates for the public good.
selēbāts fōr thē publik gūd.

There are, also, altogether too many of the
Thar or, ōlsō, ōltūgethur tō meni ov thē
"damaged goods" kind of both sexes, scattered
"damājd gūdz" kind ov bōth seksez, skaturd
and in masses, abroad in the land who should be
and in masez, abrōd in thē land hō shūd bē

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thoroughly unsexed peremptorily by the proper
thurōli unsekt puremptōrili bī thē propur
authorities.
ōthōritiz.

There are, likewise, a lamentably large per-
Thar or, likwiz, ā lamentābli lorj pur-
centage of both sexes, married, as well as single,
sentāj ov bōth seksez, marid, as wel az singl,
and in business, who should not be permitted to
and in biznes, hō shūd not bē purmited tō
beget children: all those with transmissible dis-
bēget children: ōl thōz with transmisibl dis-
eases, and those with physical, mental, or moral
ēzez, and thōz with fizikal, mental, ōr mōral
weaknesses and tendencies; inebriates of all
wēknesez and tendensiz; inēbriāts ov ōl
kinds from tobacco, alcoholic beverage, and other
kindz from tōbakō, alkōhōlik bevurāj, and uthur
narcotics. All should be thoroughly unsexed and
norkotiks. Ōl shūd bē thurōli unsekt and
placed on State farms where they, when able to
plāst on Stāt formz hwar thā, hwen ābl tō
work, should be kept busy, be well fed, well
wurk, shūd bē kept bizi, bē wel fed, wel
clothed, and be controlled under good moral
klōthd, and bē kontrōld undur gūd mōral

FIKSHONZ RŪINING MANKĪND

instruction and influences until cured in body, instrukshon and inflūensez until kŭrd in bodi, mind and soul. These flagrant iniquities of demind, and sōl. Thēz flāgrant inikwitiz ov dē-generating habits have become so numerous and jenurāting habits hav bēkum sō nūmurus and so far-reaching that nothing but radical measures sō for-rēching that nuthing but radikal mezŭrz can effect a wholesome change.
kan efekt ā hōlsum chānj.

There is scarcely a township, or a small hamlet, Thar iz skarsli ā tōnship, ôr ā smōl hamlet, within the broad domain of "civilized" let, within thē brōd dōmān ov "sivilīzd" countries that is not more or less sorely afflicted kuntriz that iz not mōr ôr les sōrli afikted with such demoralized and demoralizing people! with such dēmōralīzd and dēmōralizing pēpl!
The only humanely reasonable, sympathetic, and Thē ōnli hūmānli rēznabl, simpāthetik, and effective mode of dealing with both sexes of efektiv mōd ov dēling with bōth seksez ov these wrecks from uncontrolled passions, crime, thēz reks from unkontrōld pashunz, krīm, degeneracy, and thriftlessness, is to thoroughly dējenurāsi, and thriftlesnes, iz tō thurōli

THE MARĀJ OV THE UNFIT

unsex them and colonize them on farms, for their unseks them and kolōniz them on formz, fôr thār good control, and for the relief of the neighbor-gûd kontrōl, and fôr thē rēlēf ov thē nābōr-hoods of respectable folks they have so long hūdz ov rēspektabl fōkz thā hav sō lōng outraged, and for the sake of humanity generally—ōtrājd, and fôr thē sāk ov hūmaniti jenurali — those of the conserved salt of the earth and their thōz ov thē konsurvđ sōlt ov thē urth and thār wholesome progeny particularly.
hōlsom projeni portikūlorli.

The history of mankind demonstrates the
Thē histōry ov mankind demonstrāts thē
fact that governments cannot endure when in-
fakt that guvurnments kanot endūr hwen in-
temperance and immorality are permitted to exist
tempurans and imōraliti or purmited tō eksist
to the corrupting of children. It is, therefore,
tō thē kōrupting ov children. It iz, tharfōr,
necessary that the form of government should
nesesāri that thē fōrm ov guvurnment shūd
hinge upon paternal morality—that only those of
hinj upon pātūrnal mōraliti—that ōnli thōz ov
the wisest, and with the best habits, should rule,
thē wīzest, and with thē best habits, shūd rūl,

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and that those of evil habits should be kept out and that thōz ov ēvil habits shūd bē kept ōt of sight, and dealt with according to the plan ov sīt, and delt with akōrding tō thē plan outlined on preceding pages, for the purpose of ōtlind on prēsēding pājez, fōr thē purpōs ov best conserving those most worthy in all respects. best konsurving thōz mōst wurthi in ōl rēspekts.

It is incumbent upon Americans of our much

It iz inkumbent upon Amerikanz ov ōr much lauded "land of the free and the home of the lōded "land ov thē frē and thē hōm ov thē brave" to assert themselves as of the land of brāv" tō asurt themselvz az ov thē land ov righteousness, free from the sway of evil-doers rītyusnes, frē from thē swā ov ēvil-dōurz, and as the home of an improved and improving and az thē hōm ov an imprōvd and imprōving race of people, as well as of cattle and other rās ov pēpl, az wel az ov katl and uthur necessary live stock improved by their wise sēnesesāri liv stok imprōvd bī thār wīz sēlection and upbreeding. May the good Lord help lekshon and upbrēding. Mā thē gūd Lōrd help us and incline us to all of His laws of righteousness. us and inklin us tō ōl ov Hiz lōz ov rītyusnes.

THE MARĀJ OV THE UNFIT

There is a book open before the writer, a copy
Thar iz ā bŭk ōpn bēfōr thē rītūr, ā kopi
of the fifth edition of "The Jukes [a fictitious
ov thē fifth ēdishon ov "Thē Jŭks [ā fiktishus
name of a real family through several generations,
nām ov ā rēl famili thrū sevural jenurāshonz,
and entitled] A Study in Crime, Pauperism,
and entitld] Ā Studi in Krīm, Pōpurism,
Disease, and Heredity, by R. L. Dugdale, member
Disēz and Hērediti, bī R. L. Dugdāl, membr
of the Executive Committee of the Prison Associa-
ov thē Eksekŭtiv Komitē ov thē Prizn Asōsia-
tion of New York." This fifth edition of a most
shon ov Nū Yōrk." This fifth ēdishon ov ā mōst
valuable book was printed in New York City in
valūabl bŭk woz printed in Nū Yōrk Siti in
the year 1895; and it, and its preceding editions,
thē yēr 1895; and it, and its prēsēding ēdishonz,
should have incited the authorities of the Empire
shŭd hav insited thē ōthōritiz ov thē Empīr
State, and of the States of the entire Nation, to
Stāt, and ov thē Stāts ov thē entīr Nāshon, tō
an active work that should have at least checked
an aktiv wurk that shŭd hav at lēst chekt
the flood of iniquity and vice, while inciting the
thē flud ov inikwiti and vīs, hwīl insīting thē

FIKSHONZ RŪINING MANKĪND

election of a better class of legislators who would
elekshon ov ā betur klas ov lejisłatorz hō wūđ
have devised legislation and treatment for the
hav dēvīzd lejisłashon and trētment fōr thē
proper breeding and rearing, or of no breeding,
propur brēding and rēring, ōr ov nō brēding,
of children of the later Jukes, which would have
ov children ov thē lātur Jūks, hwich wūđ hav
done much toward closing the former flood of
dun much tōord klōzing thē fōrmur flud ov
the corruptly designing, and of the other de-
thē kōruptli dēzīning, and ov thē uthur dē-
generates. No remedy was suggested.
jenurātz. Nō remedi waz sugjested.

After giving astounding statistics of one
Aftur giving astōnding statistiks ov wun
thousand and two hundred "Jukes" for a series
thōzand and tō hundred "Jūks" fōr ā sērīz
of years, Mr. Dugdale, who was a methodical
ov yērz, Mr. Dugdāl, hō woz ā mēthodikal
statistician and a worthy gentleman, closed his
statistishan and ā wurthi jentlman, klōzd hiz
work on these families with the following moderate
wurk on thēz familiz with thē folōing modurāt
interrogative statement: "It is getting to be
inturogātiv stātment: "It iz geting tō bē

THE MARĀJ OV THE UNFIT

time to ask, do our courts, our laws, our alms-tim tō ask, dō ōr kōrts, ōr lōz, ōr omz-houses and our jails deal with the question pre-hōzez and ōr jālz dēl with thē kwestyun presented?" zented?"

The history of this notorious "Juke" family, Thē histori ov this nōtōrius "Jūk" famili, which started in the years between 1720 and 1740, hwich storted in thē yērz bētwēn 1720 and 1740, has been repeated to some degree in every State haz bin rēpēted tō sum dēgrē in evri Stāt of our Union, and in every country, without ov ōr Ūnyun, and in evri kuntri, withōt special or proper hindrance, to the shame and speshal ōr propur hindrans, tō thē shām and general embarrassment of the surrounding com-jenural embarasment ov thē surōnding kom-munities and to the disgrace of the governmental ūnitiz and tō thē disgrās ov thē guvurnmental authorities. ōthōritiz.

Another notable case of the spread of de-Anuthur nōtabl kās ov thē spred ov dē-generacy from misalliance, of the results of which jenurāsi from misalians, ov thē rēzults ov hwich

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considerable publicity has emanated, fully illus-konsidurabl publisiti haz emanāted, fūli ilus-trates the necessity for clear blood and wholesome trāts thē nesesity fōr klēr blud and hōlsum pedigree of both parties before marriage. The pedigrē ov bōth portiz bēfōr marāj. Thē name Kolokout, or Loof spelled backwards, should nām Kolōkōt, ōr Lōf speld bakwordz, shūd make no difference with the truth of the instances māk nō difurens with thē trūth ov thē instansez cited, namely: Like the action of too many young sited, nāmli: Lik thē akshon ov tō meni yung men, the first alliance of the one now under con-men, thē furst aliāns ov thē wun nō undur kon-sideration was with a woman of low degree in sidurāshon woz with ā wōman ov lō dēgrē in every sense, and whose progeny from this one act evri sens, and hōz projeni from this wun akt became sadly, exceedingly numerous, malodorous, bēkām sadli, eksēdingli nūmurus, malōdorus, and blighting, like one seed-pod of the mōst and blīting, lik wun sēd -pod ov thē mōst noxious weed which spread broadcast on the noksyus wēd hwich spred brōdkast on thē wings of the wind, and the young growths from wings ov thē wind, and thē yung grōths from

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which were deteriorating to every true human
hwich war dētēriorāting to evri trū hūman
interest near which they lodged throughout a
inturest nēr hwich thā lojd thrūōt ā
broad region and, extending year by year, they
brōd rējun and, ekstending yēr bī yēr, thā
were unlike the weed of the soil in that the human
war unlik thē wēd ov thē sōil in that thē hūman
poison was active every day of the years.
pōizn woz aktiv evri dā ov thē yērz.

Soon after his first, and unwise alliance, Loof
Sōn aftur hiz furst, and unwīz aliāns, Lōf
came to himself, sought forgiveness and found
kān tō himself, sōt fōrgivnes and fōnd
hope and relief of mind in Christian work and
hōp and rēlēf ov mīnd in Kristyan wurk and
habits; also a change of name. Unlike most
habits; ōlsō ā chānj ov nām. Unlik mōst
men of his experience, fortunately, the clearness
men ov hiz ekspēriens, fōrtūnātli, thē klērnes
of his blood had been preserved. He married a
ov hiz blud had bin prēzurvd. Hē marid ā
worthy woman, his equal in every respect, and
wurthi wōman, hiz ēkwāl in evri rēspekt, and
their offspring have shown the wisdom of his
thār ōfspring hav shōn thē wizdum ov hiz

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second choice and changed life, they being good sekund chōis and chānjd lif, thā bëing gūd citizens and prominent in good works for the sitizenz and prominent in gūd wurkz fōr thē communities in which they dwell. Nothing but komūnitiz in hwich thā dwel. Nuthing but Christianity can cleanse one's thoughts, works, Kristyaniti kan klenz wun's thōts, wurks, and life, and hold steadfast throughout a life worth and lif, and hōld stedfast thrūōt ā lif wurth while. Powerful is the spirit of Christianity. hwil. Pōurfūl iz thē spirit ov Kristyaniti.

The latest report of a crying outrage to all Thē lātest rēpōrt ov ā krīing ōtrāj tō ōl propriety and to private and public morals came prōprieti and tō prīvāt and publik mōrals kām to a sensational daily newspaper in an Ohio city tō ā sensāshonal dāli nūzpāpur in an Ōhīō siti in the autumn of 1913, from a well-known lady in thē ōtum ov 1913, from ā wel-nōn lādi correspondent who visited the "Piney District" kōrespondent hō vizited thē "Pīni Distrikt" in eastern New Jersey which, the report reads, is in ēsturn Nū Jurzi hwich, thē rēpōrt rēdz, iz inhabited by a "large number of degenerate inhabited bī ā "lorj numbur ov dējen...ā+

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paupers, imbeciles, criminals, and other notorious pōpurz, imbēsilz, kriminalz, and uthur nōtōrius human vermin, to an extent that an uninformed hūman vurmin, tō an ekstent that an uninfōrmd righteous citizen cannot imagine the breadth and rityus sitizen kanot imajin thē bredth and depth of their iniquities!"
depth ov thār inikwitiz!"

The humane remedy for all such debased and Thē hūmān remedi fōr ōl such dēbāst and debasing settlements is given on preceding pages, dēbāsing setlments iz givn on prēsēding pājez, and should be re-read with increased emphasis. and shūd bē rē-red with inkrēst emfāsez.

Occasionally newspapers of unsavory reputa-
Okāzyonali nūzpāpurz ov unsāvōri repūtā-
tion print sensational articles under prominent
shon print sensāshonal ortiklz undur prominent
headlines, decrying the State of Delaware for
hedlīnz, dēkriing thē Stāt ov Delawar fōr
using its whipping post for those not regarding the
ūzing its hwiping pōst fōr thōz not regording thē
law. Many persons probably think imprisonment
lō. Meni pursnz probabli think impriznment
sufficient punishment for willful law breakers.
sufishent punishment fōr wilfūl lō brākurz.

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But they probably do not know that there are
But thā probabli dō not nō that thar or
numerous vile creatures who commit crime for
nūmurus vīl krētyūrz hō komit krīm fōr
the purpose of being sentenced to jail "to rest up
thē purpōs ov bēing sentenst tō jāl "tō rest up
while enjoying congenial company" during in-
hwīl enjōing konjēnyal kumpāni" dūring in-
clement weather, in winter at least.
klement wethur, in wintur at lēst.

Does not every citizen who has a lively and
Duz not evri sitizen hō haz ā livli and
correct sense of the good of his community at
kōrekt sens ov thē gūd ov hiz komūniti at
heart, know of one or more, usually more, in-
hort, nō ov wun ōr mōr, ūzūali mōr, in-
stances where the whipping post would have been
stansez hwar thē hwiping pōst wūd hav bin
the proper and most efficient mode of punishment
thē propur and mōst efishent mōd ov punishment
for the good of both criminal and the community
fōr thē gūd ov bōth kriminal and thē komūniti
which he had injured?
hwich hē had injūrd?

Weak-minded creatures who have not made
Wēk -mīnded krētyūrz hō hav not mād

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proper use of their opportunities to advance in
propur ūs ov thār oportūnitiz to advans in
intellect or in the care of themselves or in ac-
intelekt ôr in thē kar ov thmeselvz ôr in a-
complishments, beyond the average normal child
complishments, beyond thē avurāj nōrmal child
of five, ten, or fifteen years like thousands who are
ov fiv, ten, ôr fiftēn- yērz lik thōzandz hō or
roaming at large in most communities, and are
rōming at lorj in mōst komūnitiz, and or
addicted to crimes similar to those mentioned,
adikted tō krīmz similor tō thōz menshond,
should not be exempted from well-merited physical
shūd not bē eksempted from wel -merited fizikal
punishment humanely administered, from the
punishment hūmānli administurd, from thē
principle and injunction of high authority, not to
prinsipl and injunkshon ov hī ôthôriti, not tō
spare the rod and spoil the child.
spar thē rod and spōil thē child.

The popular newspapers of the before-men-

Thē popūlor nūzpāpurz ov thē bēfôr -men-
tioned class have recently been endeavoring to
shond klas hav rēsentli bin endevoring tō
incite their readers to unite in opposition to the
insit thār rēdurz tō ūnīt in opōzishon tō thē

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legal authorities of the State of Connecticut in lēgal ôthôritiz ov thē Stāt ov Konetikut in their decision to inflict the extreme penalty of the thār dēsizyon tō inflikt thē ekstrēm penalti ov thē law upon a murderess. Such papers, unfortunately, lô upon ā murdures. Such pāpurz, unfôrtūnātli, have wider circulation on account of their cheap-hav wīdur surkulāshon on akōnt ov thār chēp-ness in price, and they are used by the designing nes in prīs, and thā or ūzd bī thē dēzīning classes to foment opposition to authorities who klasez tō fōment opōzishon tō ôthôritiz hō would have extreme malefactors severely pun-wūd hav ekstrēm malēfaktorz sēvērli punished. Women who desire prominence before the isht. Wimen hō dēzīr prominens bēfōr thē public are too apt to join the "hue and cry" in publik or tō apt tō jōin thē "hū and krī" in unison with the malodorous newspapers, thus add-ūnison with thē malōdorus nūzpāpurz, thus adding their influence to the harm of stable order and ing thār influens tō thē horm ov stābl ôrdur and society. The controlling people of many, if not sōsieti. Thē kontrōling pēpl ov meni, if not most, of such newspapers should be treated like, mōst ov such nūzpāpurz shūd bē trēted lik,

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if not more severely than, the evil-doers they de-
if not mōr sēvērli than, thē ēvil-dōurz thā dē-
fend, as they too often conduce to the origin and
fend, az thā tō ōfn kondūz tō thē ōrijin and
gain in the evil ways of such people.
gān in thē ēvil wāz ov such pēpl.

A contemporary advance thinker, and an
Ā kontempōrāri advans thinkur, and an
earnest worker for the highest good of mankind,
urnest wurkur fōr thē hiest gūd ov mankind,
probably a reader of Plato's writings or of his
probabli ā rēdur ov Plātō'z ritings ōr ov hiz
"Republic" at least, has recently advocated be-
"Rēpublik" at lēst, haz rēsēntli advōkāted bē-
fore a society of scientists, the painless putting to
fōr ā sōsiēti ov sientists, thē pānles pūting tō
death of all imbeciles, diseased and narcotic de-
deth ov ōl imbēsilz, disēzd and norkotik dē-
generates, by governmental decree as an im-
jenurāts, bī guvurnmental dēkrē az an im-
portant, even necessary, part of a proper clearing-
pōrtant, ēvn nesesāri, port ov ā propur klēring-
house for a clean, healthful, wholesome future for
hōs fōr ā klēn, helthful, hōlsum fūtūr fōr
the human race.
thē hūman rās.

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The writer of this book does not recommend
Thē rītur ov this bŭk duz not rekomend
the proceeding last mentioned if the number of
thē prōsēding last menshond if the numbur ov
such debased characters can be eliminated a gen-
such dēbāst karakturz kan bē ēlimināted a jener-
eration hence in a more natural way. But a
urāshon hens in ā mōr natūral wā. But ā
Christian government has the right, and its duty
Kristyan guvurnment haz thē rīt, and its dūti
for action is pressing, to thoroughly unsex all
fōr akshon iz presing, tō thurōli unseks ōl
classes of people therein named and others prev-
klasez ov pēpl tharin nāmd and uthurs prēv-
iously named, and to impound them, class by
yusli nāmd, and tō impōnd them, klas bī
class, on State farms, where a practicable amount
klas, on Stāt formz, hwar ā praktikabl amōnt
of labor could be enforced, where proper physical,
ov lābōr kūd bē enfōrst, hwar propur fizikal,
mental, and moral discipline could be inculcated,
mental, and mōral disiplin kūd bē inkulkāted,
and, if these undesirable citizens could do nothing
and, if thēz undēzīrabl sitizenz kūd dō nuthing
more, they should be kept active in producing
mōr, thā shūd bē kept aktiv in prōdūsing

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food for themselves and for those whose time is
fōd fōr themselvz and fōr thōz hōz tīm iz
more valuable for business.
mōr valūabl fōr biznes.

The earth is the property of our Heavenly
Thē urth iz thē propurti ov ōr Hevenli
Father; and it is the duty of the inhabitants who
Fothur; and it iz thē dūti ov thē inhabitants hō
are intent on His service, and in keeping them-
or intent on Hiz survis, and in kēping them-
selves free from all deteriorating narcotics, evil
selvz frē from ōl dētēriōrāting norkotiks, ēvil
habits, and associations, to suppress all those who
habits, and asōsiāshonz, tō supres ōl thōz hō
are running riotously, or secretly, in evil ways in
or runing rīotusli, ōr sēkretli, in ēvil wāz in
continuance of such body, mind, and soul destroy-
kontinūans ov such bodi, mīnd, and sōl dēstrōi-
ing vices as have been increasing throughout our
ing vīsez az hav bin inkřēsing thrūōt ōr
country with increasing virulence.
kuntri with inkřēsing virūlens.

We must have better characted legislators—

Wē must hav betur karakturd lejislātorz—
only those who are free from the vices mentioned,
ōnli thōz hō or frē from thē vīsez menshond,

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and are of sterling Christian character—who will
and or ov sturling Kristyan karakter—hō wil
give us State and National laws for such clearing-
giv us Stāt and Nāshonal lōz fōr such klēring-
houses from vice now existing and for its preven-
hōsez from vīs nō eksisting and fōr its prēven-
tion in the future.
shon in thē fūtūr.

All marrying, and giving in marriage, should
Ōl mariing, and giving in marāj, shūd
rest primarily and legally only with authority and
rest primārili and lēgali ōnli with ōthōriti and
officers of the General Government so as to be
ōfisurz ov thē Jenural Guvurnment sō az tō bē
uniform throughout the Union. A religious cere-
ūnifōrm thrūdōt thē Ūnyun. Ā rēlijyus sere-
mony might follow only as a desirable and whole-
mōni mīt folō ōnli az ā dēzirabl and hōl-
some sentiment.
sum sentiment.



VII

SINFÛL NEGLEKT OV CHILDREN

OF all animals, children have the most of in-
V ôl animalz, children hav thē mōst ov in-
herent right to be born healthy and healthfully,
hērent rīt tō bē bōrn helthi and helthfûli,
physically and mentally.
fizikali and mentali.

When and where everything is not favorable,
Hwen and hwar evrithing iz not fāvorabl,
including a well-trained nurse, or a wise and
inklūding ā wel-trānd nurs, ôr ā wīz and
experienced woman immediately under a phy-
ekspērienst wōman imēdiātli undur ā fi-
sician's direction and observation, the child is
zishan'z dīrekshon and obzurvāshon, thē child iz
generally neglected and misused from the moment
jenurali neglekted and misūzd from thē mōment
of its birth, if not before its birth. Its eyes,
ov its burth, if not bēfōr its burth. Itz īz,
nostrils, mouth, and respiration generally, receive
nostrilz, mōth, and respirāshon jenurali, rēsēv
attention from the physician, accoucheur, in the
atenshon from thē fizishan, akōshur, in thē
order of sequence named; and often it is necessary
ôrdur ov sēkwens nāmd; and ôfn it iz nesesāri

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for him to work rapidly and always gently, and
fôr him tō wurk rapidli and ôlwāz jentli, and
repetition of one or more of the details may be
repetishon ov wun ôr mōr ov thē dētālz mā bē
necessary to relieve the struggling child.
nesesāri tō rēlēv thē strugling child.

Many children have suffered partial to entire
Meni children hav sufurd porshal tō entīr
blindness all of their lives from the want of
blindnes ôl ov thār līvz from thē wōnt ov
prompt and intelligent work by capable and
prōmpt and intelijent wurk bī kāpabl and
pānstāking physicians at their births and later.
pānstāking fizishanz at thār burths and lātur.
Some States of our Union now do, and all should,
Sum Stāts ov ôr Ūnyun nō dō, and ôl shūd,
insist by strict laws upon such attention. A
insist bī strikt lōz upon such atenshon. A
recent press bulletin of The American Medical
rēsēnt pres būletin ov Thē Amerikan Medikal
Association reads that there are 100,000 blind
Asōsiāshon rēdz that thar or 100,000 blind
people in the United States, of whom 30,000 be-
cēpl in thē Ūnited Stāts, ov hōm 30,000 bē-
came blind unnecessarily, many later in life.
kām blīnd unnesesārili, meni lātur in lif.

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If there were not so many diseased mothers
If thar war not sō meni disēzd muthurz
such particular attention would not be so generally
such portikūlor atenshon wūd not bē sō jenurali
necessary—and this is only one of the several
nesesāri —and this iz ōnli wun ov thē sevural
great reasons why all mothers, and fathers also,
grāt rēzns hwī ōl muthurz, and fothurz ōlso,
should be healthy, free from all specifically con-
shūd bē helthi, frē from ōl spēsifikali kon-
tagious diseases, also free from weaknesses likely
tājyus disēzez, ōlso frē from wēknesez likli
to be hereditary.
tō bē hēreditāri.

The proper health and growth of children
The propur helth and grōth ov children
suffers greatly from improper food and feeding,
sufurz grātli from impropur fōd and fēding,
often from their birth. This is another great sin
ōfn from thār burth. This iz anuthur grāt sin
that not only militates against the immediate
that not only militāts agenst thē imēdiāt
health of the child, but against the correct growth
helth ov thē child, but agenst thē kōrekt grōth
and development of its body and mind. The dis-
and dēvelopment ov its bodi and mīnd. Thē dis-

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order and perversion of digestion from this im-
ôrdur and purvurshon ov dijestyon from this im-
proper feeding show sad results in varying degree,
propur fêding shō sad rēzultz in vāriing dēgrē,
even to the death of otherwise healthy children.
ēvn tō thē deth ov uthurwiz helthi children.

All children should be entitled to an inherent
Ôl children shùd bē entitld tō an inhērent
right to be well nurtured, and led, and retained,
rit tō bē wel nurtûrd, and led, and rētând,
along all lines toward their chief good in all things
along ôl linz tōord thār chēf gûd in ôl thingz
necessary for healthful and wholesome bodies,
nesesāri fôr helthfûl and hōlsum bodiz,
minds, and good character building.
mîndz, and gûd karaktur bilding.

Their eyes, ears, minds, and appetites should
Thār iz, ērz, mîndz, and apētits shùd
be well protected from all unwholesome sights,
bē wel prōtekted from ôl unhōlsum sîts,
sounds, thoughts, and tastes, which would tend
sōndz, thōts, and tāsts, hwich wûd tend
to pervert the good and to form habits that only
tō purvurt thē gûd and tō fôrm habits that ônli
gravitate to immorality and degeneracy.
gravitāt tō imôraliti and dējenurāsi.

SINFÛL NEGLEKT OV CHILDREN

All children should be born with the inherent
Ôl children shûd bē bôrn with thē inhērent
right to be cultured in the great truths of the
rīt tō bē kultûrd in thē grāt trûths ov thē
Universe; in a general way at first, in the causes
Univurs; in ā jenural wā at furst, in thē kôzez
producing life in the vegetable and animal king-
prôdûsing lif in thē vejetābl and animal king-
doms of nature, and the causes of decline, death,
domz ov nātûr, and thē kôzez ov dēklîn, deth,
and decay, natural, and unnatural through bad
and dēkā, natûral, and unatûral thrû bad
habits mentioned on previous pages, and illustrated
habits menshond on prēvius pājez, and ilustrated
readily to the child and youth in the natural
redili tō thē chîld and yûth in thē natûral
tendency of all in the desire for improper food,
tendensî ov ôl in thē dezîr fôr impropur fôd,
and to overeating; neglect of proper breathing,
and tō ovurēting; neglekt ov propur brēthing,
neglect or misuse of dress, articles played with or
neglekt or misyus ov dres, ortiklz plād with ôr
used in desirable gardening or other work, and so
ûzd in dēzîrabl gordenîng ôr uthur wurk, and sô
on as aids to proper development.
on az ādz tō propur dēvelopment.

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Parents whose minds have been properly cul-
Parents hōz mīndz hav bin propurli kul-
tured need nothing more than a suggestion of
tūrd nēd nuthing mōr than ā sugjestyon ov
how to interest and to instruct the child while
hō tō inturest and tō instrukt thē chīld hwīl
leading its mind and footsteps every day, more
lēding its mīnd and fōtsteps evri dā, mōr
and more, into ways and means of thinking and
and mōr, into wāz and mēnz ov thinking and
acting to its own betterment, physically and
akting tō its ōn beturment, fizikali and
mentally, as shall, meanwhile, and in the future,
mentali, az shal, mēnhwīl, and in thē fūtūr,
produce such harvests of thoughtfulness and in-
prōdūs such horvests ov thōtfulnes and in-
dustry that shall inure to the honor of the parents
dustri that shal inūr tō thē onor ov thē parents
of the child so controlled, and to the good breed-
ov thē chīld sō kontrōld, and tō thē gūd brēd-
ing and rearing of its succeeding generations.
ing and rēring ov its suksēding jenurāshonz.

Every father and mother who do not work
Evri fothur and muthur hō dō not wurk
together harmoniously for the proper care and
tōgethur hormōniusli fōr thē propur kar and

SINFUL NEGLEKT OV CHILDREN

rearing of their children, according to good
rēring ov thār children, akōrding tō gūd
reasoning, both, or the one at fault, should be
rēzning, bōth, ōr thē wun at fōlt, shūd bē
held to such work, if practicable, by court, or
held tō such wurk, if praktikabl, bī kōrt, ōr
suffer wise and thorough punishment best suited
sufur wīz and thurō punishment best sūted
to each individual case, not only for the protec-
tō ēch individūal kās, not ōnli fōr thē prōtek-
tion of the children in the case, but as an object
shon ov thē children in thē kās, but az an objekt
leson to them for the prevention of the children
leson tō them fōr thē prēvenshon ov thē children
which may be born to them being subjected to
hwich mā bē bōrn tō them bēing subjekted tō
the same or worse neglect. The welfare of future
thē sām ōr wurs neglect. Thē welfar ov fūtūr
generations should be kept in mind.
jenurāshonz shūd bē kept in mīnd.

All readers of mature age and good observa-
ōl rēdurz ov mātūr āj and gūd obzurvā-
tion can recall parents of both sexes who have
shon kan rēkōl parents ov bōth seksez hō hav
not only neglected their children in various ways,
not ōnli neglected thār children in vārius wāz,

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but who have led or driven them into evil associa-
but hō hav led ōr drivn them intō ēvil asōsiā-
tions where they have been corrupted by different
shonz hwar thā hav bin kōrupted bī difurent
vices! All such parents should be thoroughly
vīsez! Ōl such parents shūd bē thurōli
unsexed, and should then be held under close
unseks, and shūd then bē held undur klōs
observation and discipline at some useful work,
obzurvāshon and disiplin at sum ūsful wurk,
with good hours of moral instruction during life,
with gūd ōrz ov moral instrukshon dūring lif,
or until a long period of discipline and of good
ōr until ā lōng pēriōd ov disiplin and ov gūd
behavior make a probationary trial for self-control
bēhāvyor māk ā prōbāshonāri triāl fōr self-kontrōl
and sustenance safe and desirable. Every county
and sustēnans sāl and dēzirabl. Evri kōnti
should possess farms for such clearing houses of
shūd poses formz fōr such klēring hōzez ov
character, for social criminals at least.
karaktur, fōr sōshal kriminals at lēst.

From the earliest comprehension of speech the

From thē urliest komprēhenshon ov spēch thē
child can be taught to do the bidding of and to
chīld kan bē tōt tō dō thē biding ov and tō

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perform kindly acts for its parents; acts compurfôrm kîndli akts fôr its parents; akts kompatible with its age, strength, and understanding, patibl with its āj, strength, and undurstanding, like being sent across the room for small and light lik bēing sent akrôs thē rôm fôr smôl and lit articles to bring to its parent; and then being artiklz tō bring tō its parent; and then bēing sent to carry them back one by one to their proper sent tō kari them bak wun bī wun tō thār propur places, everything having its place; and children plāsez, evrithing having its plās; and children should be taught to see that everything is put, shūd bē tōt tō sē that evrithing iz pūt, and kept, in its proper place as first stages of and kept, in its propur plās az furst stājez ov education in observation and order, two most imedūkāshon in obzurvāshon and ôrdur, tō mōst important faculties in which many persons are depôrtant fakultiz in hwich meni pursnz or dēficient. Boys as well as girls should be taught fishent. Bôiz az wel az gurlz shūd bē tōt early to use the needle and to advance toward urlī tō ūz thē nēdl and tō advans tōord full and commendable constructive work. fûl and komendabl konstruktiv wurk.

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Whenever work will give the child sufficient
Hwenevur wurk wil giv thē child sufishent
exercise in properly varied quality and quantity,
eksursiz in propurli vārid kwoliti and kwontiti,
work should be commended above play, as the
wurk shūd bē komended abuv plā, az thē
latter will be enjoyed better and sufficiently be-
latur wil bē enjōid betur and sufishentli bē-
times. This statement is written understandingly
tīmz. This stātment iz ritn undurstandingli
from many years of practical observation.
from meni yērz ov praktikal obzurvāshon.

Teach the children of all ages to be helpful;
Tēch thē children ov ōl ājez tō bē helpfūl;
to do things worth doing, and to do them well.
tō dō thingz wurth dōing, and tō dō them wel.
Teach them by the method that will insure their
Tēch them bī thē method that wil inshūr thār
interest in the work. The paying method, by
inturest in thē wurk. Thē pāing method, bī
money given to them by parents as an incentive
muni givn tō them bī parents az an insentiv
to work, is not to be commended. Use, rather,
tō wurk, iz not tō bē komended. Ūz, rathur,
the wise method of the wise Hebrew who rears
thē wīz method ov thē wīz Hēbrū hō rērz

SINFÚL NEGLEKT OV CHILDREN

healthy, sturdy children of gentlemanly and lady-
helthi, sturdi children ov jentlmanli and ladi-
like manners, seriously thoughtful minded, and
lik manurz, sēriusli thōtful mīnded, and
alive to the best interests of the parents.
alīv tō thē best inturests ov thē parents.

If properly reared every child will get a suf-

If propurli rērd evri child wil get ā su-
ficiency of relaxation and play. The play should
fishensi ov rēlaksāshun and plā. Thē plā shūd
be regulated as well as the work. The average
bē regulāted az wel az thē wurk. Thē avurāj
child, and much less the mentally and physically
child, and much les thē mentali and fizikali
defective ones, should not be permitted to do any
dēfektiv wunz, shūd not bē purmitted tō dō eni
close competitive study, work, or play without
klōs kompetitiv studi, wurk, ôr plā withōt
the advice of a practical physician. The pro-
thē advīs ov ā praktikal fizishan. Thē prō-
miscuous playing of children of the neighbor-
miskūus plāing ov children ov thē nābōr-
hood, or at school, is attended by many serious
hūd, ôr at skōl, iz atended bī meni sērius
objections.
objekshonz.

FIKSHONZ RŪINING MANKĪND

This writing is done diagonally across one city
This riting iz dun diagōnali akrōs wun siti
square from a four-story Public School building.
skwar from ā fōr -stōri Publik Skōl bilding.
Here the pupils of different grades (excepting
Hēr thē pūpilz ov difurent grādz (eksepting
pupils of the city Normal Training School who
pūpilz ov thē siti Nōrml Trāning Skōl hō
occupy rooms in the same building) are encouraged
okūpī rōmz in thē sām bilding) or enkurājd
by their playground instructor to play vigorously,
bī thār plāgrōnd instruktōr tō plā vigōrusli,
to chase at full speed, to yell meantime with the
tō chās at fūl spēd, tō yel mēntim with thē
full strength of their voices, and to wrestle on the
fūl strength ov thār vōisez, and tō resl on thē
loose gravel with full strength. What are the re-
lōs gravel with fūl strength. Hwot or thē rē-
sults? The pupils return to their classrooms per-
zults? Thē pūpilz rēturn tō thār klasrōmz pur-
spiring freely, even in winter, and with brains
spīring frēli, ēvn in wintur, and with brānz
confused, with hearts tumultuous, and with prob-
konfūzd, with horts tūmultūus, and with prob-
ability of chilliness following with one or more
abiliti ov chilines folōing with wun ōr mōr

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of the affections supervening so common with ov thē afekshonz sūpurvēning sō komon with school children, such as inflammation casuing skōl children, such az inflamāshon kōzing nasal, throat, voice, and bronchial troubles, if, nāzal, thrōt, vōis, and bronkial trublz, if, fortunately, they have escaped bruises, strainings, fōrtūnātli, thā hav eskāpd brūzez, strāningz, fractures, or deeper injury. Many have thus fraktūrz, ōr dēpur injūri. Meni hav thus been crippled for life.
bin kripld fōr lif.

Such playings are unreasonable, and harmful
Such plāingz or unrēznabl, and hormful
to the children in their studies and lessons during
tō thē children in thār studiz and lesonz dūring
the school hours of each day, and in the proba-
thē skōl ōrz ov ēch dā, and in thē proba-
bility of the entailment of much physical dis-
biliti ov thē entālment ov much fizikal dis-
ability on the future welfare of all so exposed.
ābiliti on thē fūtūr welfar ov ōl sō ekspōzd.
All of this unreasonableness, harm, and liability
Ōl ov this unrēznablness, horm, and liābiliti
of greater physical disaster are in addition to the
ov grātur fizikal disastur or in adishon tō thē

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great disturbance of the neighborhood, many of grāt disturbans ov thē nāborhūd, meni ov the residents of which are, unlike the writer, thē rezidents ov hwich` or, unlĭk thē rĭtur, much annoyed by the effect of the noise on their much anōid bĭ thē efekt ov thē nōis on thār nerves. This fact also lessens the value of the nurvz. This fakt ōlsō lesenz thē valū ov thē neighborhood residences on the market for sale or nāborhūd rezidensez on thē morket fōr sāl ōr rent, thus attracting some undesirable people. rent, thus atrakting sum undēzĭrabl pēpl.

Another great objection to such conduct of Anuthur grāt objekshon tō such kondukt ov playgrounds, or any public playgrounds at all plāgrōndz, ōr eni publik plāgrōndz at ōl for children in mass, which is now thought by fōr children in mas, hwich iz nō thōt bĭ moralists to be a most serious objection, is the mōralists tō bē ā mōst sērius objekshon, iz thē common exaltation of sport, and the early es-komon eksōltāshon ov spōrt, and thē urli es-tablishing in the minds of children and youths tablishing in thē mīndz ov children and yŭths of a pernicious habit of play as a sport in a bad ov ā purnishus habit ov plā az ā spōrt in ā bad

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sense. These errors are thus inculcated in the sens. Thēz erorz or thus inkulkāted in thē life of the young in their most plastic stage of līf ov thē yung in thār mōst plāstik stāj ov growth and development to the exclusion of the grōth and dēvelopment tō thē eksklūzyon ov thē desirable education into sobriety and the love dēzīrabl edūkāshon intō sōbrieti and thē luv for that useful employment of the mind and fōr that ūsfūl emplōiment ov thē mīnd and body which should give all of the physical exercise bodi hwich shūd giv ôl ov thē fizikal eksursīz needed in a healthful way while conducing to the nēded in ā helthfūl wā hwīl kondūsing tō thē sober cultivation of the mind and habit along sōbur kultivāshon ov thē mīnd and habit along the line of correct thoughtfulness and business thē līn ov kōrekt thōtfūlnes and biznes principles, all of which need repetitions. prinsiplz, ôl ov hwich nēd repētishonz.

The public playground generally tends to

Thē publik plāgrōnd jenurali tends tō cause and to develop physical weaknesses of the kōz and tō dēvelop fizikal wēknesez ov thē body, if it does not maim for life; and it also tends bodi, if it duz not mām fōr līf; and it ôlsō tendz

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to fix the harum-scarum sporty manner and tö fiks thē harum-skarum spōrti manur and habit, and the way for the perpetuation of the habit, and thē wā fōr thē purpetūāshon ov thē hare-brained sort of people, as unstable for the hār-brānd sōrt ov pēpl, az unstābl fōr thē public weal as they are for work and for debt publik wēl az thā or fōr wurk and fōr det paying. This tendency of the times is pernicious, päing. This tendensi ov thē timz iz purnishus, and should be changed.
and shūd bē chānjd.

The way appealing to the writer as the correct
Thē wā apēling tö thē rītur az thē kōrekt one, is to plan the early and the later exercise of wun, iz tö plan thē urlī and thē lātur eksursīz ov the children and youths for the present and future thē children and yūthz fōr thē prezent and fütūr usefulness which, meanwhile, reasonably develops ūsfūlnes hwich, mēnhwīl, rēznabli dēvelops healthfulness of body with the strength of muscle, helthfūlnes ov bodi with thē strength ov musl, brain, and thoughtfulness, and which are sure to brān, and thōtfūlnes, and hwich or shūr tö ĩnure to the greater good of the children, the ĩnūr tö thē grātur gūd ov thē children, thē

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parents, the community, and to the State and parents, thē komūniti, and tō thē Stāt and Nation, patriotism being a material part of the Nāshon, pātriotism bëing ā mātērial port ov thē desirable, even necessary, culture of every person. dēzīrabl, ēvn nesesāri, kultūr ov evri pursn.

We are living in a great sporting age in which

Wē or living in ā grāt spōrting āj in hwich much of legitimate diversion is perverted to much ov lējitimāt dīvurshon iz purvurted tō excess, and much that is illegitimate is obtruded ekses, and much that iz ilējitimāt iz obtrūded very obnoxiously before children and against veri obnoksyusli bēfōr children and agenst practical business, sound morals, and the other praktikal biznes, sōnd mōralz, and thē uthur sound principles of life, greatly to their harm. sōnd prinsiplz ov lif, grātli tō thar horm.

Children and youths of all ages are allowed

Children and yūthz ov ōl ājez or alōd

too much liberty to do as they please, even to seek tō much liburti tō dō az thā plēz, ēvn tō sēk or to become ensnarled with associations that ōr tō bēkum ensnorld with asōsiāshonz that pervert and corrupt! Sooner or later, if they purvurt and kōrupt! Sōnur ōr lātur, if thā

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give any particular attention to the child, the giv eni portikŭlor atenshon tō thē chīld, thē parents, one or both, become aware of the fact parents, wun ōr bōth, bēkum awar ov thē fakt that it is getting beyond them; that it has been that it iz geting bēyond them; that it haz bin picking up "smartnesses" which they at first piking up "smortneses" hwich thā at furst perhaps encourage by laughing at the display while purhapsenkurāj bī lofing at thē displā hwil parleying with the delinquent one. Even then, porliing with thē delinkwent wun. Ēvn then, after the wayward pathway has been bewitchingly aftur thē wāword pathwā haz bin bēwichingli trodden by the child or children, little or nothing trodn bī thē chīld ōr children, litl ōr nuthing properly definite is done by the parents, or others, propurli definit iz dun bī thē parents, ōr uthurz, to recall the wayward from the streets or further tō rēkōl thē wāword from thē strēts ōr furthur evil associations.
ēvil asōsiāshonz.

Cases are now before the writer wherein the Kāsez or nō bēfōr thē rītur hwarin thē children under ten years of age have been petted children undur ten vērz ov āj hav bin peted

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from infancy, every whim has been indulged and from infānsi, evri hwim haz bin induljd and every desire gratified until they have become dic-evri dēzr gratifid until thā hav bēkum dik-tators to the household. Their stomachs have tātorz tō thē hōshōld. Thār stumaks hav been well-nigh ruined by all kinds of sweetmeats bin wel-nī rūind bī ōl kindz ov swētmēts and much other improper substances, including and much uthur impropur substansez, inklūdīng strong condiments, until unduly distended and strong kondiments, until undūli distended and overstrained stomachs have rebelled in frightful ovurstrānd stumaks hav rēbeld in fritful sicknesses. These children demand and receive siknesez. Thēz children dēmand and rēsēv money from their parents who, having lost communi from thār parents hō, having lōst kontrol of them, give to secure a little peace in the trōl ov them, giv tō sēkūr a litl pēs in thē house, notwithstanding numerous cautionings, they hōs, notwithstanding nūmurus kōshonings, thā not yet fully realizing that they are continually not yet fūli rēalizing that thā or kontinūali sowing for greater whirlwinds sure to follow. sōīng fōr grātur hwurlwindz shūr tō folō.

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It cannot be otherwise than a far-reaching
It kanot bē uthurwīz than ā fōr-rēching
crime to neglect the proper government and edu-
krīm tō neglekt thē propur guvurnment and edū-
cation of a child into habits of temperance in all
kāshon ov ā child intō habits ov tempurans in ôl
things, self-control, and obedience to its parents
things, self-kontrōl, and obēdiens tō its parents
or guardians in all things. Thrift in honorable
ôr gordianz in ôl thingz. Thrift in onorabl
work should be inculcated and stimulated until
wurk shūd bē inkulkāted and stimūlāted until
personal interest and fondness for the home and
pursnal inturest and fondnes fōr thē hōm and
work be developed and permanently stamped upon
wurk bē dēvelopt and purmanentli stampd upon
the character of the youths for their good and for
thē karaktur ov thē yūthz fōr thār gūd and fōr
the permanent betterment of all mankind.
thē purmanent beturment ov ôl mankind.

The writer had been presuming that the
Thē rītur had bin prēzūming that thē
primary Public Schools of Ohio, and through the
primāri Publik Skōlz ov Ōhīō, and thrū thē
grades and high school, were improved and im-
grādz and hī skōl, war imprōvd and im-

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proving, in northwestern Ohio particularly, where pröving, in nôrthwesturn Ōhiō portikûlorli, hwar a few years ago they were surely in worse con-
ā fū yērz āgō thā war shûrli in wurs kon-
dition than now in the districts of his acquaint-
dishon than nō in thē distrikts ov hiz akwānt-
ance. Just as the foregoing was written, the morn-
ans. Just az thē fōrgōing woz ritn, thē mōrn-
ing newspaper was opened and prominent head-
ing nūzpāpur woz ôpnd and prominent hed-
lines were read as follows—and they are quoted
linz war red az folōz —and thā or kwōted
to illustrate the incompetency and remissness of
tō ilustrāt thē inkompetensi and rēmisnes ov
paid officials as well as similar outrages against
pād ofishalz az wel az similor ôtrājez agenst
children by their parents, namely: “Deplores
children bī thār parents, nāmli: “Dēplōrz
work of juvenile teachers. State Superintendent
wurk ov jūvenil tēchurz. Stāt Sūpurintendent
asserts they are like a ship without a rudder. Con-
asurtz thā or lik ā ship withōt ā rudur. Kon-
dition bad, he says. Declares some teach without
dishon bad, hē sez. Dēklarz sum tēch withōt
County License, and do n’t know how to act.”
Kōnti Lisens, and dō n’t nō hō tō akt.”

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The half-column of Associated Press dispatch
Thē hof-kolum ov Asōsiāted Pres dispach
following this heading is dated at Athens, Ohio,
folōing this heding iz dāted at Athenz, Ōhīō,
October 24, 1913. It shows that the assertions
Oktōbur 24, 1913. It shōz that thē asurshonz
quoted were made by the recently elected State
kwōted war mād bī thē rēsentli elektet Stāt
Superintendent of Education in his address before
Sūpurintendent ov Edūkāshon in hiz adres bēfōr
the Southeastern Ohio Teachers' Association the
thē Sōthēsturn Ōhīō Tēchurz' Asōsiāshon thē
previous evening. He cited instances of his recent
prēvyus ēvning. Hē sited instansez ov hiz rēsent
observation: he visited a school where the "teacher,
obzurvāshon: hē vizited ā skōl hwar thē "tēchur,
a graduate of a city high school, was 'teaching'
ā gradūāt ov ā siti hī skōl, woz 'tēching'
her first school. She did not have the slightest
hur furst skōl. Shē did not hav thē slītest
idea of how to proceed in instruction or in main-
idēa ov hō tō prōsēd in instrukshon ōr in mān-
taining order in her room. She said she had at-
tāning ōrdur in hur rōm. Shē sed shē had at-
tended the County Institute, but got nothing that
tended thē Kōnti Institūt, but got nuthing that

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was of advantage to her in her teaching. She
woz ov advantāj tō hur in hur tēching. Shē
was aimless and purposeless." . . .
woz āmles and purpōsles." . . .

This plain description of several crimes against

This plān dēskripshon ov sevural krīmz agenst
the pupils of the school mentioned should well be
thē pūpilz ov thē skōl menshond shūd wel bē
carried home to the Board of Education of the
karid hōm tō thē Bōrd ov Edūkāshon ov thē
county (name not mentioned in the report, but
kōnti (nām not menshond in thē rēpōrt, but
every county everywhere would well be included
evri kōnti evrihwar wūd wel bē inklūdēd
with it) where the crime of employing such use-
with it) hwar thē krīm ov emplōiing such ūs-
less teacher was committed; to the "city high
les tēchur woz komited; tō thē "siti hī
school" where this fictitious teacher was "gradu-
skōl" hwar this fiktishus tēchur woz "gradu-
ated;" to the officers and teachers of the county
āted;" tō thē ofisurz and tēchurz ov thē kōnti
teachers' inštitute which she attended; to the
tēchurz' inštitūt hwich shē atended; tō thē
county board of examiners who did, or did not,
kōnti bōrd ov eksaminurz hō did, ōr did not,

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examine her for this position, a most important eksamin hur fôr this pōzishon, ā mōst impōrtant work; and it should also be carried home to the wurk; and it shūd ōlsō bē karid hōm tō thē district board for instruction in their duties in distrikt bōrd fôr instrukshon in thār dūtiz in employing or accepting teachers without their emplōiing ōr aksepting tēchurz withōt thār own examination of his or her credentials or ōn eksamināshon ov hiz ōr hur krēdenshalz ōr want of credentials, and in the mode of keeping wōnt ov krēdenshalz, and in thē mōd ov kēping order at least.
Ōrdur at lēst.

What a shameful burlesque many of our
Hwot ā shāmfūl burlesk meni ov ōr
public schools have been! For children so shame-
publik skōlz hav bin! Fōr children sō shām-
fully neglected at home by many parents to be so
fūli neglekted at hōm bī meni parents tō bē sō
outrageously neglected in our public schools in
ōtrājusli neglekted in ōr publik skōlz in
which we have been so serenely putting, leaving,
hwich wē hav bin sō sērēnli pūting, lēving,
our trust, and regarding which we have never
ōr trust, and rēgording hwich wē hav nevur

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ceased to boast, and for which we have continued sēst tō bōst, and fōr hwich wē hav kontinūd to increase the expenditures, is disheartening, to tō inkrēs thē ekspenditūr, iz dishortening, tō say the least! What is the remedy for all of this sã thē lēst! Hwot iz thē remedi fōr ôl ov this criminal inefficiency? Re-read the preceding pages kriminal inefishensi? Rē-rēd thē prēsēding pajez regarding fictitious and inefficient officers, and rēgording fiktishus and inefishent ofisurz, and hereafter look more closely to the nomination and hēraftur lùk mōr klōslī tō thē nomināshon and election of better, Christian men, or women, for elekshon ov betur, Kristyan men, ôr wimen, fōr all of the offices. ôl ov thē ofisez.

Can there be a crime worse than that of

Kan thar bē ā krīm wurs than that ov neglecting or cheating one's own child or the neglekting ôr chēting wun'z òn child ôr thē child of one's neighbor—any one's child, in fact? child ov wun's nābor —eni wun'z child, in fakt? What is such crime but aiding and abetting the Hwot iz such krīm but āding and ābeting thē little one's everlasting ruin? Are such acts any-litl wun'z evurlasting rūin? Or such akts eni-

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thing short of conspiracy with the evil one for thing shōrt ov konspirāsi with thē ēvil wun fōr the ruin of mankind? How many parents and thē rūin ov mankind? Hō meni parents and officers of the law, of the reader's knowledge, ofisurz ov thē lō, ov thē rēdur'z nolej, are doing this or permitting it done? How many or dōing this ōr purmiting it dun? Hō meni lawmakers of your acquaintance or knowledge are lēmākurz ov yūr akwāntans ōr nolej or in favor of laws that permit this and other crimes? in fāvor ov lōz that purmit this and uthur krīmz?

Is it not evident to every observing citizen

Iz it not evident tō evri obzurving sitizen that the laws, or want of proper enforcement of that thē lōz, ōr wōnt ov propur enfōrsment ov the laws, of all of our States directly encourage thē lōz, ov ōl ov ōr Stāts direktli enkurāj the neglect of children, and really open ways for thē neglekt ov children, and rēli ōpn wāz fōr their association with criminals, and for their thār asōsiāshon with kriminalz, and fōr thār education into the use of narcotics and crim-edūkāshon intō thē ūs ov norkotiks and kriminality! Is any municipality of any State of our inaliti! Iz eni mūnisipaliti ov eni Stāt ov ōr

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Union guiltless of such criminality charge? What Onyun giltles ov such kriminaliti chorj? Hwot has the reader done by his or her vote and influence haz thē rēdur dun bī hiz ôr hur vôt and inflûens on others to correct such objectionable remissnesses, practices, and crimes of his neighbor, municiez, praktisez, and krimz ov hiz nābor, mūnisi-paliti, and of his State? paliti, and ov hiz Stāt?

Every well-meaning person can, by agitating Evri wel-mēning pursn kan, bī ajitāting the question with his neighbors and the public thē kwestyon with hiz nāborz and thē publik officers, help to change weak and objectionable ofisurz, help tō chānj wēk and objekshonabl laws and usages, and help to prevent the unwhole-lôz and ūzajez, and help tō prēvent thē unhôl-some past effect of them being perpetuated. Will sum past efekt ov them bēing purpetūāted. Will you, reader, act accordingly, and efficiently? yū, rēdur, akt akôrdingli, and efishentli?

Here is a most worthy work for all persons. Hēr iz ā mōst wurthi wurk fôr ôl pursnz. It is the duty of everyone to do what can be It iz thē dūti ov evriwun tō dō hwot kan bē

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done to keep the physical and moral influences as
dun tō kēp thē fizikal and mōral inflūensez az
clear and wholesome as possible. One of the
klēr and hōlsum az posibl. Wun ov thē
best of disciplines and blessings that can be ex-
best ov disiplinz and blesingz that kan bē eks-
perienced by any person can be obtained by active,
pērienst bī eni pursn kan bē obtānd bī aktiv,
persistent, prudent work in this cause.
pursistent, prūdent wurk in this kōz.

Each member of each family should be fully
Ėch membr ov ėch famili shūd bē fūli
impressed with the necessity of reform, in every-
imprest with thē nēsesiti ov rēfōrm, in evri-
day thoughts, speech, communications, and desires,
dā thōts, spēch, komūnikāshonz, and dēzirz,
in the most effective way.
in thē mōst efektiv wā.

Public servants who neglect their duties can
Publik survants hō neglekt thār dūtiz kan
be removed from office. All evil-doers can thus
bē rēmōvd from ofis. Ōl ėvil-dōurz kan thus
be punished directly, or be driven to other place
bē punisht direktli, ōr bē drivn tō uthur plās
where they can be properly dealt with. Is it not
hwar thā kan bē propurli delt with. Iz it not

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the duty of each individual to be the helper of
thē dūti ov ēch individūal tō bē thē helpur ov
his neighbors for righteousness while avoiding re-
hiz nāborz fōr rītyusnes hwīl avōiding rē-
ligious sectarianism and dogmatism in an un-
lijus sektārianism and dogmatism in an un-
wholesome sense?
hōlsum sens?

A "School Survey" has just been completed in

A "Skōl Survā" haz just bin kōmplēted in
the State of Ohio. The Governor of the State,
thē Stāt ov Ōhīō. Thē Guvurnōr ov thē Stāt,
and a few citizens, are enthusiastic for the much
and ā fū sitizenz or enthūsiastik fōr thē much
needed reformation. They have declared that
nēded refōrmāshon. Thā hav dēklard that
"the rural schools of Ohio have not advanced
"thē rūral skōlz ov Ōhīō hav not advanst
one step during the past twenty-five years!"
wun step dūring thē past twenti-fiv yērz!"

The true work of reformation is to be under the
Thē trū wurk ov refōrmāshon iz tō bē undur thē
direction, if not control, of "experts," one of
dīrekshon, if not kontrol, ov "ekspurts," wun ov
whom has been in such service in Connecticut,
hōm haz bin in such survis in Konetikut,

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New York, and Wisconsin; another from New Nū Yôrck, and Wisconsin; anuthur from Nū York, and three others of prominent Ohio citizens Yôrck, and thrē uthurz ov prominent Ōhīō sitizenz appointed by the Governor, from all of whom apôinted bī thē Guvurnor, from ôl ov hōm much change and improvement are expected in much chānj and imprōvment or ekspekted in this important work.
this impôrtant wurk.

Reformation to be of proper and permanent
Refôrmāshon tō bē ov propur and purmanent
value must begin with the upper school officers
valū must bēgin with thē upur skōl ofisurz
and extend all along the line to the teachers; and
and ekstend ôl along thē līn tō thē tēchurz; and
it should acquire impetus and force as it is diffused
it shūd akwīr impētus and fōrs az it iz difūzd
among the parents and pupils to their proper con-
among thē parents and pūpilz tō thār propur kon-
trol of all at their homes, on the streets, and
trōl ov ôl at thār hōmz, on thē strēts, and
during the play and recreation periods of all, at
dūring thē plā and rekrēāshon pēriodz ov ôl, at
all times.
ôl tīmz.

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Wēre not the remiss legislators, executive
War not thē rēmis lejislātorz, eksekŭtiv
officers, and teachers in their childhood and youth-
ofisurz, and tēchurz in thār chīldhūd and yūth-
ful days subjected to the sights, temptations, and
fŭl dāz subjekted tō thē sīts, temptāshonz, and
blights of vile inebriates of the tobacco, alco-
blīts ov vīl inēbriāts ov thē tōbakō, alkō-
holic beverage, and other narcotic types? Have
hōlik bevurāj, and uthur norkotik tīpz? Hav
not a lamentably large number of them seen too
not ā lamentabli lorj numbur ov them sēn tō
oft the vices and scenes enacted by their elders
ōft thē vīsez and sēnz enakted bī thār eldurz
addicted to these sins, and who have themselves
adikted tō thēz sinz, and hō hav themselvz
embraced one or more of these vices to the ir-
embrāst wun ōr mōr ov thēz vīsez tō thē i-
reparable injury of their own lives before being sub-
reparabl injūri ov thār ōn līvz bēfōr bēing sub-
jected by other narcotic imbeciles to witness such a
jekted bī uthur norkotik imbēsīlz tō witnes such ā
travesty of school as mentioned in the foregoing?
travesti ov skōl az menshond in thē fōrgōing?

It would be an item of valuable statistics to
It wūd bē an item ov valūabl stāistikz tō

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know the number of readers of this book who, nō thē numbur ov rēdurz ov this bŭk hō, having attained mature years in the midst of having atānd mātūr yērz in thē midst ov similar neglect and the vices named, and who similor neglekt and thē vīsez nāmd, and hō are now free from all of these vices; who, having or nō frē from ōl ov thēz vīsez; hō, having struggled through the temptations and into a strugld thrū thē temptāshonz and intō ā pure, useful life, without voting for an office-pŭr, ūsfŭl lif, withōt vōting fōr an ofis-seeker who had been less fortunate, and who is sēkur hō had bin les fōrtŭnāt, and hō iz now a disgrace to the community, and a disgrace nō ā disgrās tō thē komŭniti, and ā disgrās to the office if the community was so unfortunate tō thē ofis if thē komŭniti woz sō unfōrtŭnāt as to have elected him!
az tō hav ēlekted him!

The remedy for all of this inefficiency, and Thē remēdi fōr ōl ov this inefishensi, and for all social and public crimes, rests in the radical fōr ōl sōshal and publik krīmz, rests in thē radikal change of officials in each school district, and all chānj ov ofishalz in ēch skōl distrikt, and ō!

SINFÚL NEGLEKT OV CHILDREN

along the line to, and including, the legislative along thē līn tō, and inklūdīng, thē lejislativ bodies! We should have better men in all of the bodiz! Wē shūd hav betur men in ôl ov thē offices; men free from all narcotics and other ofīsez; men frē from ôl norkotiks and uthur vices; men thoroughly Christianized; men who vīsez; men thurōli Kristyanīzd; men hō think more of wholesome principle in their lives think mōr ov hōlsum prinsipl in thār līvz and actions than the present coterie do of party and akshonz than thē prezent kōteri dō ov porti politics while steeped in degenerating habits! politiks hwīl stēpt in dējenurāting habits!

How are we to get such men for the proper

Hō or wē tō get such men fōr thē propr conduct of all public affairs unless the gross kondukt ov ôl publik afarz unles thē grōs neglect of children ceases and unless they receive neglekt ov children sēsez and unles thā rēsēv more thoroughly civilized attention and training mōr thurōli sivilīzd atenshon and trāning in their homes, in the schools, in the churches, and in thār hōmz, in thē skōlz, in thē churchez, and everywhere? evrihwar?

FIKSHONZ RŪINING MANKĪND

Will the efforts of the new Governor of Ohio,
Wil thē eforts ov thē nū Guvurnor ov Ōhiō,
the effects of the School Survey, and the teachings
thē efekts ov thē Skōl Survā, and thē tēchings
and influences of the School Experts, be sufficient
and influensez ov thē Skōl Ekspurts, bē sufishent
to heal the sores of our perverted social system
tō hēl thē sōrz ov ōr purvurted sōshal sistem
and remove the curses of the Twin Basic Vices
and rēmōv thē kursez ov thē Twin Bāsik Vīsez
of the day that are so largely blighting the bodies
ov thē dā that or sō lorjli blīting thē bodiz
and souls of the fathers and the youths! Let us
and sōlz ov thē fothurz and thē yūthz! Let us
pray and hope for a new dawn of reason's sway
prā and hōp fōr ā nū dōn ov rēzn's swā
for a cleaner, more correct manhood, and that
fōr ā klēnur, mōr kōrekt manhūd, and that
this new and promising spurt toward reform and
this nū and promising spurt tōord rēfōrm and
evolūshon mā not prōv ōnli ā pōlitikal skēm
like so much of the hurrahs of the past!
lik sō much ov thē huroz ov thē past!

Yet later happenings hav shown the necessity
Yet lātur hapenings hav shōn •thē nēsesiti

SINFŪL NEGLEKT OV CHILDREN

of a thorough revision of our social system, ov ā thurō rēvizyon ov őr sōshal sistem, wherein all persons with contagious and infectious hwarin ōl pursnz with kontājus and infekshus diseases, and those with habits injurious to the disēzez, and thōz with habits injūrius tō thē health, morals, and efficiency of themselves, helth, mōrals, and efishensi ov themselvz, should be sequestrated where their ailments and shūd bē sēkwestrated hwar thār ālments and vices could be kept out of sight of cleān people vīsez kūd bē kept őr ov sīt ov klēn pēpl generally while their affections should undergo a jenurali hwīl thār afekshonz shūd undurgō ā thorough process of elimination in pure air and thurō proses ov ēlimināshon in pūr ar and with proper medical and surgical attention accord- with propur medikal and surjikal atenshon akōrd- ing to the prescription given on preceding pages. ing tō thē prēsēkripton givn on prēsēding pājez.

In what direction can the upright citizens of
In hwot dīrekshon kan thē uprīt sitizenz ov
America look for a sufficiently broad and deep
Amerika lūk fōr ā sufishmentli brōd and dēp
movement for the correction of the numerous
mōvmment fōr thē kōrekshon ov thē nūmurus

FIKSHONZ RŪINING MANKĪND

serious evils that beset them on every hand other sērius ēvilz that bēset them on evri hand uthur than to the Churches of the Christian religion, than tō thē Churchez ov thē Kristyan rēlijon, as faulty as many of the Churches may have az fōlti az meni ov the Churchez mā hav appeared in the past to some persons? These apērd in thē past tō sum pursnz? Thēz Churches are now working more in unison and Churchez or nō wurking mōr in ūnison and more effectually than before in their history for the mōr efektūali than bēfōr in thār histōri fōr thē betterment of humanity.
beturment ov hūmaniti.

That more thorough and effectual work is
That mōr thurō and efektūal wurk iz necessary is evident to every candid observer; nesesāri iz evident tō evri kandid obzurvur; and it is surely incumbent upon all right-minded and it iz shūrli inkumbent upon ōl rīt -minded people to give all the aid possible to the earnest pēpl tō giv ōl thē ād posibl tō thē urnest souls who are working assiduously for a fully sōlz hō or wurking asidūusli fōr ā fūli civilized and Christianized people, with a com-sivilīzd and Kristyanīzd pēpl, with ā kom-

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plete reformation in and of themselves that shall plēt refōrmāshon in and ov themselvz that shal be of such circumspection and power as to ex-bē ov such surkumspekshon and pōur az tō eks-tend to and pervade every home and every heart, tend tō and purvād evri hōm and evri hort, and finally correct or lead to the correction of all and finali kōrekt ôr lēd tō thē kōrekshon ov ôl the gross and flagrant evils that now exist through-thē grōs and flāgrant ēvilz that nō eksist thrū-out the Union.
ôt thē Ūnyon.

The protection, care, and culture of the chil-
Thē prōtekshon, kar, and kultūr ov thē chil-dren, physically, mentally, and morally during the dren, fizikali, mentali, and mōrali dūring thē next three generations should be so commendable nekst thrē jenurāshonz shūd bē sō komendabl as to enhance the desired reformation to a most az tō enhans thē dēzīrd refōrmāshon tō ā mōst remarkable degree. There are a sufficiency of peo-rēmorkabl dēgrē. Thar or ā sufishensi ov pē-ple of good habits, desires, and efficiency in our pl ov gūd habits, dēzīrz, and efishensi in ôr States to coordinate for this holy work.
Stāts tō kōōrdināt fôr this hōli wurk.

VIII

PRÖVURBIAL FILOSŌFI

ZEALOUS work is too often necessary to overcome indifference to the most worthy causes: to kum indifurens tō thē mōst wurthi kōzez: tō incite the necessary action for the suppression of insīt thē nesesāri akshon fōr thē supreshon ov evil, and for the protection of the right; to keep evil, and fōr thē prōtekshon ov thē rīt; tō kēp the social atmosphere pure; and to rear the child thē sōshal atmosfēr pūr; and tō rēr thē children to efficiency in responsible positions. dren tō efishensi in rēsponsibl pōzishonz.

—:—

This is an age of change even beyond the
This iz an āj ov chānj ēvn beyond thē records of history. Improvements come only rekordz ov histōri. Imprōvmnts kum . ōnli through change.
thrū chānj.

—:—

All persons do violence to their own interest
Ōl pursnz dō violens tō thār ōn inturest who ignore, or attempt to argue against, improve-
hō ignōr, ōr atempt tō orgū agenst, imprōv-

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ment in their written and printed language.
ment in thār ritn and printed langwāj.

—:—

Every fictitious hero and heroine are misfits
Evri fiktishus hērō and herōin or misfits
in the practical duties of everyday life.
in thē praktikal dūtiz ov evridā lif.

—:—

Beware of the man who is all things to all
Bēwar ov thē man hō iz ōl thingz tō ōl
men. Such man will be dominated by designing
men. Such man wil bē domināted bī dēzining
men in favor of the wrong side of important
men in fāvor ov thē rōng sīd ov impōrtant
questions. Support the man who is consistent
kwestyonz. Supōrt thē man hō iz konsistent
for the right and is not backward in speaking and
fōr thē rīt and iz not bakword in spēking and
acting for the right on all occasions.
akting fōr thē rīt on ōl okāzyonz.

—:—

The wise person often critically examines his
Thē wīz pursn ōfn kritikali eksaminz hiz
habits, and determines whether they are crystallized
habits, and deturminz hwethur thā or kristalizd

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•
upon reason, upon whims, or upon the use of en-
upon rēzn, upon hwimz, ör upon thē ūs ov en-
slaving narcotics of any kind, the least of which
slāving norkotiks ov eni kind, thē lēst ov hwich
is discreditable to the one continuing such vice.
iz diskreditabl tō thē wun kontinūing such vīs.

—:—

Phonology, in its application to phonetic
Fōnolōji, in its aplikāshon tō fōnetik
spelling, is of great interest to practical, progressive
speling, iz ov grāt inturest tō praktikal, prōgresiv
people nowadays.
pēpl nōādāz.

—:—

Many minds which were worthy of good re-
Meni mīndz hwich war wurthi ov gūd rē-
sults in life otherwise have been ruined by fiction
zults in līf uthurwīz hav bin rūind bī fikshon
and fictitious notions.
and fiktishus nōshonz.

—:—

The child of good blood and health is the
Thē chīld ov gūd blud and helth iz thē
most interesting and valuable of animals; and it
mōst inturesting and valūabl ov animalz; and it

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should be cared for with all of the consideration
shūd bē kard fōr with ōl ov thē konsidurāshon
possible to cultured minds.
posibl tō kultūrđ mīndz.

—:—

Cast off every evil habit, and even the milder
Kast ōf evri ēvil habit, and ēvn thē mīldur
objectionable habits that are established, and
objekshonabl habits that or establisht, and
avoid all evil habits which are besetting you.
avōid ōl ēvil habits hwich or bēseting yū.

—:—

The true philosophy of life does not admit of
Thē trū filosōfi ov lif duz not admit ov
any fiction in its composition.
eni fikshon in its kompōzishon.

—:—

The reasoning faculty is given to mankind for
Thē rēzning fakulti iz givn tō mankīnd fōr
their protection and their progression toward the
thār prōtekshon and thār prōgreshon tōord thē
best in all things. Cultivate the reasoning habit
best in ōl thingz. Kultivāt thē rēzning habit
assiduously and introspectively.
asidūusli and intrōspektivli.

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No person now desires to attempt to read for
Nō pursn nō dēzīrz tō atēpt tō rēd fōr
pleasure anyone of the many first editions of
plezūr eniwun ov thē meni furst ēdishonz ov
King James' version of the Bible; and so of
King Jāmz' vurzyon ov thē Bībl; and sō ov
Chaucer's, Shakespeare's, and numerous other
Chōsur's, Shākspēr's, and nūmurus uthur
books of the old writer's first editions. All of
būks ov thē ōld rītur'z furst ēdishonz. Ōl ov
those early books have undergone many new
thōz urlī būks hav undurgōn meni nū
printings and new spellings. Consider how much
printings and nū spelings. Koñsidur hō much
better they and all other valuable books since
betur thā and ōl uthur valūabl būks sins
written would look and read in phonetic spelling,
ritn wūd lūk and rēd in fōnetik speling,
which will need little, if any, further change.
hwich wil nēd litl, if eni, furthur chānj.

—:—

All persons whose observing and reasoning
Ōl pursnz hōz obzurving and rēzning
powers have been awakened already know all of
pōurz hav bin awākend ōlredi nō ōl

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the different characters of mankind which are
thē difurent karakturz ov mankind hwich or
of use to them as exemplars and for them to
ov ūs tō them az eksemplorz and fōr them tō
pattern after, also those whose careers and char-
paturu aftur, ôlso thōz hōz kārērz and kar-
acters they should shun. Fiction reading would
akturz thā shūd shun. Fikshon rēding wūd
only obscure these practical realistic examples
ōnli obskūr thēz praktikal rēalistik eksamplz
while perverting the minds of the readers.
hwil purvurting thē mīndz ov thē rēdurz.

—:—

Be an optimist regarding the future. Extend
Bē an optimist rēgording thē fūtūr. Ekstend
the influence of your optimism to all of your
thē inflūens ov yūr optimism tō ôl ov yūr
neighbors, with a lively injunction to all of the
nāborz, with ā livli injunkshon tō ôl ov thē
necessity for every person to work continuously
nēsesiti fōr evri pursn tō wurk kontinūusli
and strenuously for the betterment of himself or
and strenūusli fōr thē beturment ov himself ôr
herself, also for the neighbors and the community.
hursel, ôlsō fōr thē nāborz and thē komūniti.

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All those who can best work and best agree along
Ōl thōz hō kan best wurk and best agrē along
the line of Christian endeavor should be called
thē līn ov Kristyan endevor shūd bē kōld
greatest and most trustworthy in the community.
grātest and mōst trustwurthi in thē komūniti.

—:—

Parents, keep the minds and bodies of your
Parents, kēp thē mīndz and bodiz ov yūr
children busy in work or study as useful and dis-
children bizi in wurk ōr studi az ūsul and dis-
ciplining to them as possible, and, if you are
iplining tō them az posibl, and, if yū or
worthy parents, the more you can be with your
wurthi parents, thē mōr yū kan bē with yūr
children or have them with you during this time
children ōr hav them with yū dūring this tīm
the better for you and for them; also the better
thē betur fōr yū and fōr them; ōlsō thē betur
for your neighbors.
fōr yūr nāborz.

—:—

Any amount of pension, local, State, or from
Eni āmōnt ov penshon, lōkal, Stāt, ōr from
the General Government, to a father or to a
thē Jenural Guvurnment, tō ā fothur ōr tō ā

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widowed or forsaken mother cannot compensate
widōd ōr fōrsākn muthur kanot kompensāt
for his or her want of ability to control and
fōr hiz ōr hur wōnt ov ābiliti tō kontrōl and
properly care for their or others' children; and the
propurli kar fōr thār ōr uthurz' children; and thē
probate judge should act accordingly.
prōbāt juĵ shūd akt akōrdingli.

—:—
Much giving of money or other necessary thing
Much giving ov muni ōr uthur nesēsāri thing
to any person tends to the pauperization of that
tō eni pursn tends tō thē pōpurizāshon ov that
person young or old. Some recompense should be
pursn yung ōr ōld. Sum rekompens shūd bē
the rule; a little work now and then, or money.
thē rūl; ā litl wurk nō and then, or muni.
Have not the Christian Churches done much to
Hav not thē Kristyan Churchez dun much tō
pauperize many persons, even entire families, in
pōpuriz meni pursnz, ēvn entīr familiz, in
this and other countries?
this and uthur kuntriz?

—:—
The true helper of mankind is he who incul-
Thē trū helpur ov mankind iz hē hō inkul-

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cates self-reliance, sobriety, and thoughtfulness
kāts self-rēlians, sōbrieti, and thōtfulnes
that will incite to true manliness, or womanliness,
that wil insīt tō trū manlines, ōr wūmanlines,
and to thrift.
and tō thrift.

—:—

The habit of fiction reading is akin to a nar-
Thē habit ov fikshon rēding iz akin tō ā nar-
cotic habit. Both impair the will and weaken the
kotik habit. Bōth impār thē wil and wēkn thē
mind for the free and full consideration of useful,
mīnd fōr thē frē and fūl konsidurāshon ov ūsfūl,
practical affairs.
praktikal afarz.

—:—

Freedom from all enervating habits and true
Fredom from ōl enurvāting habits and trū
progress in every Christian virtue should be the
progres in evri Kristyan vurtū shūd bē thē
watchwords of all persons.
wochwurdz ov ōl pursnz.

—:—

Phonetic spelling will eventually prevail in
Fōnetik speling wil eventūali prēvāl in

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every written and printed language. Get early
evri ritn and printed langwāj. Get urli
into all wise movements.
intö ôl wīz mövments.

—:—

Many mothers fondle their children injuriously
Meni muthurz fondl thār children injūriusli
in places and frequency, the girls particularly.
in plāsez and frekwensi, thē gurlz portikūlorli.
The most endearing acts of a mother are a wise
Thē mōst endēring akts ov ā muthur or ā wīz
embrace of her unmarried daughter and a prudent
embrās ov hur unmarid dōtur and ā prūdent
kiss of her son.
kis ov hur sun.

—:—

There are people with some culture in certain
Thar or pēpl with sum kultūr in surtan
ways who are so hemmed in by narrow minds as
wāz hō or sō hemd in bī narō mīndz az
to think that any change including improvement
tō think that eni chānj inklūding imprōvment
in their habit of thought and action is not worthy
in thār habit ov thōt and akshon iz not wurthi
of their attention for a moment, much less for
ov thār atenshon fōr ā mōment, much les fōr

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their consideration. They are so set in mind and thār konsidurāshon. Thā or sō set in mind and fixed in habit as to be oblivious to all improvements. fikst in habit az tō bē oblivious tō ōl imprōvments. In fact, they have become crystallized as fogies, in fakt thā hav bēkum kristalizd az fōgiz, bordering in the worst sense on the condition of bōrduring in the wurst sens on thē kondishon ov menaces to all that is good. menāsez tō ōl that iz gūd.

—:—

The point of an emotional moral fictitiously
Thē pōint ov an ěmōshonal mōral fiktishusli
drawn is but a dull point at its best, and it is
drōn iz but ā dul pōint at its best, and it iz
usually lost in the unnatural and unhealthy emo-
ūzūali lōst in thē unatūral and unhelthi ěmō-
tion surrounding it.
shon surōnding it.

—:—

Help others only so far as may be necessary
Help uthurz ōnli sō for az mā bē nesēsāri
to start them in the way of taking care of them-
tō stort them in thē wā ov tāking kar ov them-
selves. This rule applies to those just starting for
selvz. This rūl apliz tō thōz just storting fōr

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themselves as well as to others of all ages from
themselvz az wel az tō uthurz ov ōl ājez from
childhood to the full end of one's working period
chīldhūd tō thē fūl end ov wun'z wurking pēriod
of life.
ov lif.

—:—

The word ghost should be omitted from all
Thē wurd gōst shūd bē ōmited from ōl
living vocabularies. It has been surrounded so
living vōkabulāriz. It haz bin surōnded sō
long by halo and superstition as to be derogatory
lōng bī hālō and sūpurstishon az tō bē dērogātōri
to the religion which retains it in its literature.
tō thē rēlijon hwich rētānz it in its liturātūr.
Holy Spirit is the best religious term.
Hōli Spirit iz thē best rēlijus turm.

—:—

Nothing can compensate any person and com-
Nuthing kan kompensāt eni pursn and ko-
munity for their want of proper general good
mūniti fōr thār wōnt ov propur jenural gūd
character comprising good personality and prepa-
karakter komprizing gūd pursnaliti and prepa-
ration for honest useful activity.
rāshon fōr onest ūsful aktiviti.

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Wise parents keep their children at home as
Wiz parents kēp thār children at hōm az
much as practicable. Their companionship should
much az praktikabl. Thār kompanyonship shūd
be of mutual advantage both in the present and
bē ov mūtūal advantāj bōth in thē prezent and
future.
fūtūr.

—:—

A shameful and most wicked habit it is to be
Ā shāmful and mōst wiked habit it iz tō bē
addicted to the use of tobacco. A painful sight it
adikted tō thē ūs ov tōbakō. Ā pānful sīt it
is to all free men to see a man enslaved by the
iz tō ōl frē men tō sē ā man enslāvd bī thē
poison teat he is sucking and cannot quit it—will-
pōisn tēt hē iz suking and kanot kwit it—wil-
power enslaved, health and manhood shattered!
pōur enslāvd, helth and manhūd shaturd!

—:—

Novel readers invariably think themselves the
Novel rēdurz invāriabli think themselvz thē
heroes, or heroines, of the fictitious tales they
hērōz, ōr herōinz, ov thē fiktishus tālz thā
read All of them are in a fictitious fairy land
ēv ōn ov them or in ā fiktishus fairi land

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without foundation to stand upon, and without
withōt fōndāshon tō stand upon, and withōt
cultural initiative or experience, and without effort
kultūral inishyātiv ōr ekspēriens, and withōt efōrt
or ability to prove themselves heroines or heroes
ōr ābiliti tō prōv themselvz herōinz ōr hērōz
in real life. In fact fiction reading unfits its
in rēl lif. In fakt fikshon rēding unfits its
devotees for properly meeting and dealing with the
devōtēz fōr propurli mēting and dēling with thē
realities of life.
rēalitiz ov lif.

—:—

Phonetic spelling is so simple, and withal so
Fōnetik speling iz sō simpl, and withōl sō
natural and expressive, that children learn it
natūral and ekspresiv, that children lurn it
readily, and, once learned, it is not forgotten.
redili, and, wuns lurnd, it iz not fōrgotn.

—:—

The neglect or perversion of a child is one of
Thē neglekt ōr purvurshon ov ā child iz wun ov
the worst of crimes, the latter being even worse,
thē wurst ov krīmz, thē latur bēing ēvn wur,
if possible, than its murder!
if posibl, than its murdur!

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Many young people of promising mien and
Meni yung pēpl ov promising mēn and
ability have been ruined to an incalculably worse
ābiliti hav bin rūind tō an inkalkülābli wurs
fate than death by false and evil "friends."
fāt than deth bī fōls and ēvil "frendz."

———:———

Every person should keep active for the better-
Evri pursn shūd kēp aktiv fōr thē betur-
ment of himself and herself in all things that
ment ov himself and hursel in ōl things that
pertain to the broadening of their faculties, and
purtān tō thē brōdning ov thār fakultiz, and
to the commendable experiences and successes
tō thē komendābl ekspēriensez and suksesez
of life.
ov lif.

———:———

From the necessity of present-day conditions
From thē nēsesiti ov prezent-dā kondishonz
and requirements, active workers are perforce
and rēkwirments, aktiv wurkurz or purfōrs
driven to automatic habits in their work—doing
drivn tō ōtōmatik habits in thār wurk—dōing
many, if not most, parts of the work by rote.
meni, if not mōst, ports ov thē wurk bī rōt.

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This makes the most abject toil tolerable to
This mākš thē mōst abjekt tōil tolurābl tō
many minds, and enables workers of all grades to
meni mīndz, and enāblz wurkurz ov ôl grādz tō
give fuller attention to the parts containing more
giv fūler atenshon tō thē ports kontāning mōr
important details.
impōrtant dētālz.

—:—

When the etymology, or history, of any word
Hwen thē etimolōji, ôr histōri, ov eni wurd
is desired, consult the largest and most authori-
iz dēzīrd, konsult thē lorjest and mōst ôthōri-
tative dictionary; the Century or the Standard,
tātiv dikshonāri; thē Senturi ôr thē Standord,
either is commendable.
ēthur iz komendābl.

—:—

The parents are the proper guardians and
Thē parents or thē propur gordianz and
harborers of their children only when the parents
horbōrurz ov thār children ônli when thē parents
are of wholesome habits and so long as they work
or ov hōlsum habits and sō lōng az thā wurk
together harmoniously for the good discipline of
tōgethur hormōniusli fōr thē gūd disiplin ov

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the children in conduct and morals and for the
thē children in kondukt and mōrals and fōr thē
proper development of their bodies and minds
propur dēvelopment ov thār bodiz and mīndz
according to their several needs. A parent with
akōrding tō thār sevural nēdz. Ā parent with
a narcotic habit of any kind is not a proper
ā norkotik habit ov eni kind iz not a propur
guardian; and every one who is not entirely
gordian; and evri wun hō iz not entīrli
exemplary in all habits should be kept away
ekseimplāri in ôl habits shūd bē kept āwā
from children, who should then be under the
from children, hō shūd then bē undur thē
direction of the probate judge—the guilty parent
direkshon ov thē prōbāt juj —thē gilti parent
working to pay the bills.
wurking tō pā thē bilz.

—:—

Beware of gnostics and gnosticism; also of
Bēwar ov nostiks and nostisizm; ôlso ov
agnostics and agnosticism. The former are too
agnostiks and agnostisizm. Thē fōrmur or tō
closely allied to the superstition regarding ghosts,
klōsli alīd tō thē supurstishon rēgording gōsta,

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physical and religious. The latter are based only fizikal and rēlijus. Thē latur or bāst ōnli on pedantry and ignorance.
on pedantri and ignōrans.

—:—

Gnawing animals, the Rodentia ov zoologists, Nōing animalz, thē Rōdensha ov zōolōjists, are very like a large percentage of mankind in or veri lik ā lorj pursentāj ov mankind in their present degenerate condition, in that they thār prezent dējenurāt kondishon, in that thā are destructive and dangerous to the best interest or dēstruktiv and dānjurus tō thē best inturest of mankind when not closely confined.
ov mankind hwen not klōslī konfind.

—:—

Keep the children, and all others, from games
Kēp thē children, and ōl uthurz, from gāmz of chance—cards, billiards, dominoes, checkers, ov chans —kordz, bilyordz, dominōz, checkurz, and so on. No one has any time for such games and sō on. Nō wun haz enī tīm fōr such gāmz if properly tutored and inclined to conversation, if propurli tūtord and inklīnd tō konvursāshon, natural history, reading of proper books, includ-natūral histōri, rēding ov propur bûks, inklūd-

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ing those of vocal and instrumental music, and a
ing thōz ov vōkal and instrūmental mūzik, and ā
few diversional activities worthy of one's time
fū divurshonal aktivitz wurthi ov wun'z tīm
and efforts.
and efōrts.

—:—

The average working man and woman of all
Thē avurāj wurking man and wūman ov ōl
ages, if of good character and well poised, are in
ājez, if ov gūd karaktur and wel pōizd, or in
as good if not better position to enjoy the real
az gūd if not betur pōzishon tō enjōi thē rēl
pleasures and merits of life than are the very
plezūrz and merits ov lif than or thē veri
rich. Recognize the glory of honest work, render
rich. Rekognīz thē glōri ov onest wurk, rendur
due thanks to your Heavenly Father, and you will
dū thanks tō yur Hevnli Fothur, and yū wil
be happy at all times.
bē hapi at ōi tīnz.

—:—

It is becoming more and more evident to think-
It iz bēkuming mōr and mōr evident tō think-
ing persons that coquetting with narcotics, such
ing pursnz that kōketing with norkotiks, such

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as tobacco, alcoholic beverage, cocaine, any of
az tōbakō, alkōhōlik bevurāj, kōkān, eni ov
the opiates, and so on, or with vice of any kind,
thē ōpiāts, and sō on, ōr with vīs ov eni kind,
is dangerous and should be strictly prohibited.
iz dānjūrus and shūd bē striktli prōhibited.

—:—

Use your influence in favor of science which
Ūz yūr inflūens in fāvur ov siens hwich
has been defined as the language of demonstrated
haz bin dēfīnd az thē langwāj ov demonstrāted
truth. Scientific exhumations and explorings
trūth. Sientifik ekshūmāshonz and eksplōrings
have demonstrated many of the truths of the
hav demonstrāted meni ov thē trūthz ov thē
Bible.
Bībl.

—:—

Commendable insurance among the generality
Komendābl inshūrans amung thē jenuraliti
of people would be conducive to their thrift,
ov pēpl wūd bē kondūsiv tō thār thrift,
morality, and healthfulness. Such insurance should
mōraliti, and helthfūlnes. Such inshūrans shūd
be governmental and compulsory.
bē guvurnmental and kompulsōri.

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Whatever can save children from one to five
Hwotevur kan sāv children from wun tō fiv
years of the most puzzling, unreasonable, and
yērz ov thē mōst puzling, unrēznabl, and
unnecessary struggle in the early school life should
unesesāri strugl in thē urli skōl lif shūd
be conscientiously and earnestly sought after and
bē konsienshusli and urnestli sōt aftur and
obtained for their more interesting and better
obtānd fōr thār mōr inturesting and betur
advancement in after years. Such saving of time
advansment in after yērz. Such sāving ov tīm
and conservation of spirit can be found in the
and konsurvāshon ov spirit kan bē fōnd in thē
phonetic spelling, to the exclusion of the old.
fōnetik speling, tō thē eksklūzyon ov thē ōld.

—:—

Child Study and Child Welfare Clubs, and
Chīld Studi and Chīld Welfar Klubz, and
Mothers' Meetings, only need well-informed, well-
Muthurz' Mētingz, ōnli nēd wel-infōrmd, wel-
balanced, and active leaders in every community
balanst, and aktiv lēdurz in evri komūniti
to facilitate the proper care and education of the
tō fāsilitāt thē propur kar and edūkāshon ov thē

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children. Proper motherhood and the proper children. Propur muthurhüd and thē propur rearing of children should be appreciated as rēring ov children shüd bē aprēshiāted az sacred work, watchful supervision of which is sākred wurk, wochfūl supurvizyon ov hwich iz needed in every community. nēded in evri komūniti.

—:—

Children should be taught in a way to avoid
Children shüd bē tōt in ā wā tō avōid sex consciousness, and pruriency. When nearing seks konshusnes, and prūriensi. Hwen nēring puberty suggestions should be somewhat oftener pūburti sugestyonz shüd bē sumhwot ôfnur enforced for the avoidance of evil-minded play enfōrst fōr thē avōidans ov ēvil-minded plā and school-mates, and that they should always and skōl-māts, and that thā shüd ôlwāz demean themselves gentlemanly and lady-like; dēmēn themselvz jentlmanli and lādi-līk; and should ignore many desires, keeping the mind and shüd ignōr meni dezīrz, kēping thē mind away from self and on studies or on the welfare āwā from self and on studiz ôr on thē welfar

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of others. After puberty the sexes should be
ov uthurz. Aftur puburti thē seksez shūd bē
taught in separate schools.
tôt in separāt skölz.

—:—

A man can be independent and have the
A man kan bē indēpendent and hav thē
blessed feeling and joy of independence only as
blesed fēling and jōi ov indēpendens ōnli az
he is master of himself and a prudent though
hē iz mastur ov himself and ā prūdent thō
firm master of his household; owner of, or with
furmmastur ov hiz hōshōld; ōnur ov, ōr with
but little debt on, his home that he with a feeling
but litl det on, hiz hōm that hē with ā fēling
of satisfaction can call his home; where he is
ov satisfakshon kan kōl hiz hōm; hwar hē iz
content to remain between all working and church
kontent tō rēmān bētwēn ōl wurking and church
hours in full enjoyment of his family; loyal to
ōrz in fūl enjōiment ov hiz famili; lōyal tō
his friends, his Church, his State, and his Nation.
hiz frendz, hiz Church, hiz Stāt, and hiz Nāshon.

—:—

Economic progress alone cannot improve the
Ekōnomik progres ālōn kanot imprōv thē

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human race. A good admixture of Christianity
hūman rās. Ā gūd admikstūr ov Kristyaniti
is necessary.
iz nesesāri.

—:—

Many well-meaning men harm a good cause
Meni wel-mēning men horm ā gūd kōz
by being afraid to opōz thē rōng, ōr from thār
general inefficiency or want of ability to push
jenural inefishensi ōr wōnt ov ābiliti tō push
forward their work to successful issue. Beware
fōrword thār wurk tō suksēsful ishū. Bewar
of inefficient men.
ov inefishent men.

—:—

If evil-doers are not certain of electing one of
If ēvil-dōurz or not surtān ov ēlekting wun ov
their own kind to important office they work for
thār ōn kind tō impōrtant ōfis thā wurk fōr
the choice of a well-meaning man whom they
thē chōis ov ā wel-mēning man hōm thā
know to be inefficient. In such choice they too
nō tō bē inefishent. In such chois thā tō

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often win by the help of the churches, to the
ōfn win bī thē help ov thē churchez, tō thē
shame of the latter.
shām ov thē latur.

—:—

The accomplishment of anything really worth
Thē akomplishment ov enithing rēli wurth
while to yourself, family, and other worthy people
hwīl tō yurself, famili, and uthur wurthi pēpl
should, and generally does, bring the most happi-
shūd, and jenurali duz, bring thē mōst hapi-
ness. It may not be pecuniary gain, and should
nes. It mā not bē pēkūnyāri gān, and shūd
not be any victory over anyone to his harm.
not bē eni viktōri ōvur eniwun tō hiz horm.

—:—

No person should submit to be governed by any
Nō pursn shūd submit tō bē guvurnd bī eni
habit from which real benefit is not derived without
habit from hwich rēl benefit iz not dērīvd withōt
a succeeding sting of injurious effect. Correct
ā suksēding sting ov injūrius efekt. Kōrekt
habits should cultivate and strengthen the will
habits shūd kultivāt and strengthen thē wil
through thoughtful judgment to the possession of
thrū thōtful jujment tō thē posseyon ov

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the real treasures of life and the faith for a yet
thē rēl trezūrz ov lif and thē fāth fôr ā yet
happier life to come.
hapiur lif tō kum.

—:—

Closely allied to the principle of unsexing and
Klōsli alīd tō thē prinsipl ov unseksing and
thereby sterilizing all persons who should not be
tharbī sterilizing ōl pursnz hō shūd not bē
permitted to beget children rests the holy obliga-
purmitted tō bēget children rests thē hōli obligā-
tion of all persons in proper health and freedom
shon ov ōl pursnz in propur helth and frēdom
from the taint of transmissible diseases to legally
from thē tānt ov transmisābl disēzez tō lēgali
marry and beget large families to their honor.
mari and bēget lorj familiz tō thār onor.

—:—

All persons should continually keep in mind
Ōl pursnz shūd kontinūali kēp in mīnd
the fact that the Constitution of the United
thē fakt that thē Konstitūshon ov thē Ūnited
States of America prescribes any and every kind
Stāts ov Amerika prēskribz eni and evri kīnd
of punishment necessary for the public good.
ov punishment nesesāri fôr thē publik gūd.

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To be proficient in any kind of honest work
Tö bē pröfishent in eni kind ov onest wurk
of one's own choice should be a cherished happi-
of wun'z ðn chöis shüd bē ā cherisht hapi-
ness throughout life however long.
nes thrūðt lif hōwevur lōng.

—:—

Thoughtfulness, adaptability, propriety, even-
Thōtfulnes, adaptābiliti, prōprieti, ēvn-
ness of temper, application, and the golden rule
nes ov tempur, aplikāshon, and thē gōldn rül
are the six cardinal virtues for success and happi-
or thē siks kordinal vurtūz fōr sukses and hapi-
ness in this life.
nes in this lif.

—:—

The habit of lying so much complained of in
Thē habit ov liing sō much komplānd ov in
children is a result of their having heard and read
children iz ā rēzult ov thār having hurd and red
fairy and other fictitious stories in their infancy
fari and uthur fiktishus stōriz in thār infansi
and later childhood, and of the distortions of
and lātur childhūd, and ov thē distōrshonz ov
their imaginations thereby.
thār imajināshonz tharbī.

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Children, like persons of all ages, have no
Children, līk pursnz ov ôl ājez, hav nō
time for fiction reading and mongering, to say
tīm fôr fikshon rēding and munguring, tō sā
nothing further here of fiction's evil effects.
nuthing furthur hēr ov fikshon'z ēvil efekts.
There is too much of useful knowledge that should
Thar iz tō much ov ūsful nolej that shūd
be instilled, including music and other studies in
bē instild, inklūdīng mūsik and uthur studiz in
preparation for one's life work, diversion, and
preparāshon fôr wun'z lif wurk, divurshon, and
recreation. Gather the why of things.
rekrēāshon. Gathur thē hwī ov thingz.

—:—

Every wise effort to better mankind in the
Evri wīz efort tō betur mankind in thē
correct way is sure to be opposed in a free country
kōrekt wā iz shūr tō bē opōzd in ā frē kuntri
by a horde of irresponsible people who would
bī ā hōrd ov irēsponsibl pēpl hō wūd
defeat all measures tending to curtail vice and to
dēfēt ôl mezūrz tending tō kurtāl vīs and tō
forward the right.
fōrword thē rīt.

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Unwise legislators have done much to defeat
Unwiz lejisłatorz hav dun much tŏ dēfēt
true progress. Such has already occurred regard-
trū progres. Such haz ōłredi okurd rēgord-
ing the new sciences of eugenics and euthenics,
ing thē nū siensez ov ūjeniks and ūtheniks,
which teach how to improve the human races by
hwich tēch hŏ tŏ imprŏv thē hūman rāsez bī
proper selection and environment, as expressed,
propur sēlekshon and envīronment, az eksprest,
and repeated, on preceding pages.
and rēpēted, on prēsēding pājez.

—:—

The narcotic habits of Americans are declared
Thē norkotik habits ov Amerikanz or dēklard
by some writers as far worse, and much more
bī sum rīturz az for wurs, and much mŏr
difficult to deal with, than is the widely advertised
difikult tŏ dēl with, than iz thē wīdli advurtīzd
opium habit of the Chinese!
ŏpium habit ov thē Chīnēz!

—:—

The impairment of mentality and efficiency
Thē imparment ov mentaliti and efishensi

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by perversion from narcotics direct, or by hered-
bī purvurshon from norkotiks dīrekt, ōr bī hered-
ity, are of like sad import to humanity.
iti, or of lik sad impōrt tō hūmaniti.

—:—

The Michigan State Board of Health has pub-
Thē Mishigan Stāt Bōrd ov Helth haz pub-
lished the fact that in every seven children born
lisht thē fakt that in evri sevn children bōrn
one dies before its birth. This is one of Nature's
wun dīz bēfōr its burth. This iz wun ov Nātūr'z
ways of protecting the race from the unfit!
wāz ov prōtektēg thē rās from thē unfit!

—:—

Let us be thoughtfully eugenistic in selection,
Let us bē thōtfuli ūjenistik in sēlekshon,
and euthenistic in environment, for the good of
and ūthenistik in envīronment, fōr thē gūd ov
ourselves and in the help of others; and for the
ōrselvz and in thē help ov uthurz; and fōr thē
betterment of humanity specially and generally.
beturment ov hūmaniti speshali and jenurali.

—:—

The decreased hours of work for the laboring
Thē dēkrēst ōrz ov wurk fōr thē lāborēg

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men have not been compensated for to the public
men hav not bin kompensäted fôr tö thē publik
good in the decline of immorality, or in the in-
güd in thē dēklīn ov imōraliti, ör in thē in-
crease of sobriety, practical economy, thrift, and
krēs ov sōbrieti, praktikal ekonōmi, thrift, and
home-owning!
hōm -ōning!

—:—

Many laboring people spend their hard-earned
Meni lāboring pēpl spend thār hord-urnd
money on habits which but destroy health and
muni on habits hwich but dēstrōi helth and
mind, thus deliberately making themselves worse
mīnd, thus dēliburātli māking themselvz wurs
in every sense than they were at the beginning of
in evri sens than thā war at thē bēgining ov
their life-work! Such people receive too much
thār lif -wurk! Such pēpl rēsēv tö much
money; the more they receive the worse their
muni; thē mōr thā rēsēv thē wurs thār
condition becomes. They should not receive any
kondishon bēkumz. Thā shūd not rēsēv eni
money, but be under close observation of thor-
muni, but be undur klōs obzurvāshon ov thur-

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ough guardians who would look after them and
ō gordianz hō wūd lūk aftur them and
their work, receive all of the pay therefor, and,
thār wurk, rēsēv ôl ov thē pā tharfôr, and,
also, look after their families. When left to them-
ôlsō, lūk aftur thār familiz. Hwen left tō them-
selves their labors are far worse than labor lost!
selvz thār lāborz or for wurs than lābor lōst!
Together with their shocking and demoralizing
Tōgethur with thār shoking and dēmōralizing
examples to all who see them, are not their lives
eksamplz tō ôl hō sē them, or not thār livz
among the most serious of tragedies? Should not
amung thē mōst sērius ov trajēdiz? Shūd not
all such be treated and corralled on State farms
ôl such bē trēted and kōrald on Stāt formz
as heretofore mentioned?
az hērtōfôr menshond?

—:—

The term and significance of conscience are
Thē turm and signifikans ov konshens or
altogether too much neglected throughout the
ôltōgethur tō much neglected thrūōt thē
training and education of children and youths,
trāning and edūkāshon ov children and yūthz,

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and, in fact, throughout all of the educational
and, in fakt, thrüöt ôl ov thê edükāshonal
courses. Herein the entire question of morality
körsez. Hērin thê entir kwestyun ov moraliti
is involved. Persons without an educated, refined
iz involvd. Pursnz withōt an edükāted, rēfīnd
conscience, if any conscience at all! Often is this
konshens, if eni konshens at ôl. Ôfn iz this
statement made regarding people, and even re-
stātment mād rēgording pēpl, and ēvn rē-
garding some of our own friends!
gording sum ov ôr ôn frendz!

• ———: ———

We are all debtors. None is wholly independent
Wē or ôl detorz. Nōn iz hōli indēpendent
or free from our Heavenly Father. Many people
ôr frē from ôr Hevnli Fothur. Meni pēpl
are not paying their debts in several senses, nor
or not pāing thār dets in sevural sensez, nôr
are they making serious effort to pay even a small
or thā māking sērius efort tō pā ēvn ā smōl
part of them. It is the duty of everyone to study
port ov them. It iz thê dūti ov evriwun tō studi
introspectively and in every way wherein he or
intrōspektivli and in evri wā hwarin hē ôr

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she is remiss and wanting in any phase of life,
shē iz rēmis and wōnting in eni fāz ov lif,
that compensation may be made.
that kompensāshon mā bē mād.

—:—

Beware of pessimism or cynicism. No person
Bewar ov pesimizm ôr sinisizm. Nō pursn
should permit himself, or herself, to become a
shūd purmit himself, ôr hursel, tō bēkum ā
pessimist or a believer that this world and life
pesimist ôr ā bēlēvur that this wurld and lif
are the worst possible; nor should they permit
or thē wurst posibl; nôr shūd thā purmit
themselves to become imbued with too gloomy a
themselvz tō bēkum imbūd with tō glōmi ā
view of the affairs of life in any sense.
vū ov thē afarz ov lif in eni sens.

—:—

Imbue yourself with the noble joy of living;
Imbū yursel with thē nōbl jōi ov living;
the joy which comes from good health, bright
thē jōi hwich kumz from gūd helth, brīt
hopes for the morrow, and the desire to spread
hōps fôr thē morō, and thē dēzîr tō spred
abroad your good will and happiness to all man-
abrōd yūr gūd wil and hapines tō ôl man-

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kind; all of which should be founded upon a firm kind; ðl ov hwich shüd bē fōnded upon a firm and abiding faith in the Christian religion, without and abiding fāth in thē Kristyan rēlijyon, withōt quibbling or backbiting.
kwibling ðr bakbīting.

—:—

An intelligent discontent regarding an unwhole-
An intelijent diskontent rēgording an unhōl-
some condition of your neighborhood combined
sum kondishon ov yūr nāborhūd kombīnd
with thoughtfulness and efficient action for its
with thōtfulnes and efishent akshon fōr its
betterment, is fostered and abetted by wisdom
beturment, iz fosturd and abeted bī wizdom
for its correction.
fōr its kōrekshon.

—:—

The decadence of the descendants of the
Thē dēkādens ov thē dēsendants ov thē
original and early stocks of immigrants to Amer-
ōrijinal and urli stoks ov imigrants tō Amer-
ica is greatly to be lamented. There are evidences
ika iz grātli tō bē lāmented. Thar or evidensez
on every hand of the neglect of many of them to
on evri hand ov thē neglekt ov meni ov them tō

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join the patriotic societies of the Colonial and
jōin thē pātriotik sōsietiz ov thē Kolōnial and
Revolutionary periods which are for the purpose
Revōlūshonāri pēriodz hwich or fōr thē purpōs
of fostering the memory of their brave and
ov fosturing thē memōri ov thār brāv and
patriotic ancestors, the sentiment of which should
pātriotik ansestorz, thē sentiment ov hwich shūd
enthuse every heart and inspire every soul with
enthūz evri hort and inspīr evri sōl with
patriotic zeal to embrace every opportunity to
pātriotik zēl tō embrās evri opōrtūniti tō
reverence their memory. The spirit of patriotism
revurens thār memori. Thē spirit ov pātriotism
is contagious, and should be properly exhibited at
iz kontājus, and shūd bē propurli ekzibited at
all proper occasions for the education of the
ōl propur okāzyonz fōr thē edūkāshon ov thē
foreigners so numerous among us, and for the
fōrenurz sō nūmurus amung us, and fōr thē
benefit of the children generally.
benefit ov thē children jenurali.

—:—

Sin, sinful habit, is the cause of all of the
Sin, sinful habit, iz thē kōz ov ōl ov thē

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woe and wretchedness which are all too common
wō and rechednes hwich or ôl tō komon
everywhere.
evrihwar.

—:—

The earth is given to man for his good exercise and sustenance. If he permits thistles and siz and sustenans. If hē purmits thislz and other noxious weeds to flourish, his food-crops uthur noksyus wēdz tō flurish, hiz fōd -krops will languish. Vigorous, cleanly farming is in wil langwish. Vigorus, klenli forming iz in every respect his duty and to his interest. So it evri rēspekt hiz dūti and tō hiz inturest. Sō it is regarding the moral atmosphere about man. It iz rēgording thē mōral atmosfēr abōt man. It is his duty, and should be always felt to his interest iz hiz dūti, and shūd bē ôlwāz felt tō hiz inturest in every sense, to keep the moral atmosphere sur- in evri sens, tō kēp thē mōral atmosfēr surrounding him clean, even if it requires the most ōnding him klēn, ēvn if it rēkwirz thē mōst vigorous uprooting of vices and evil habits by vigoros uprōting ov vīsez and ēvil habits bī

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unsexing, or even the putting to death legally, unseksing, ðr ãvn thē púting tō deth lēgali, of all notorious offenders. The Constitution of ov ðl nōtōrius ofendurz. Thē Konstitúshon ov the United States provides for the most vigorous thē Ūnited Stāts prōvidz fōr thē mōst vigorous measures necessary.
mezūrz nesēsāri.

—:—

The time has come when the States of the
Thē tím haz kum hwen thē Stāts ov thē
Great American Republic should unite in a spir-
Grāt Amerikan Rēpublik shūd ūnit in ā spir-
ited and persistent call to The Congress for drastic
ited and pursistent kōl tō The Kongres fōr drastik
executive legislation against the manufacture,
eksekūtiv lejisłāshon agenst thē manūfaktūr,
shipment, or sale of all alcoholic beverages;
shipment, ðr sāl ov ðl alkōhōlik bevurājez;
against the cultivation, manufacture, and sale of
agenst thē kultivāshon, manūfaktūr, and sāl ov
tobacco, and to the exclusion of these degener-
tōbakō, and tō thē eksklūzyon ov thēz dējenur-
ating products from commerce to, from, and
āting produkts from komurs tō, from, and

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within the States and Territories of the United
within thē Stāts and Teritōriz ov thē Ūnited
States; also for the strict control of all drug
Stāts; ōlsō fōr thē strikt kontrōl ov ōl drug
products, that their use may not be perverted to
produkts, that thār ūs mā not bē purvurted tō
noxious habit-forming.
noksyus habit-fōrming.



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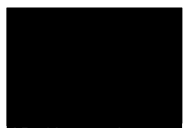
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